

AN
ANALYSIS
OF THE
I. TIMOTH. I. 15.
AND
AN APPENDIX
WHICH MAY BE
CALLED
CHRONOLOGIA
VAPVLAN

By
LAURENCE SARSON,
*Bachelour in Divinity, & late
Fellow of Immanuel
Colledge.*

LONDON,
Printed for *John Williams* at the Crown in
Pauls Church yard. 1650.

H O N O R A T I S S I M O
CELEBERRIMOQUE VIRO,
PROSAPIA NOBILISSIMA
SIMULET SUI ILLU-
STRI MERITIS.

IN PARLIAMENTARIO REGNI
ANGLICANI CONSENSU
SENATORI EXIMIO.

MECENATI SUO NATIVO, SED
CONSILO CONSUETUDINEQUE
CONFIRMATIONE,

CERTE MULTIS NOMINIBUS
FLERIMM NEC UNQUAM
SATIS DESERVENDO,

GULIELMO PIERREPONTE
ARMIGERO,

(CUIUS BENEFICIA RELIGIOSO QUO-
DAM SILENTIO SUSPICERETUR AC
REVERERI, QUAM PROTERE-
RE PROFANAREQUE SER-
MONE NIMIS INCON-
GRUO SATIUS EST VITUM,)

TRACTATUS DUOS SEQUENTES
(QUORUM ALTER PRIORIS
SOBOLESEST ET
APPENDIX)

ANIMI SUI JUXTA ATQUE OFFICII,
SED IMPARINTRINSQUE
SYMBOLUM, L.M.D.D.C.Q.

Laurentius Sarson.

To the READER.

The less skilfull Reader may omit what is contained between page twenty five, and page sixty nine. The rest was delivered in Sermons, and is both more practical and facile.



I. TIM. I. 15.

This is a faithfull saying (in another translation, a true saying) and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

WE may observe in this Scripture three general parts: First, the *prologus*, the Preface, or introduction to a doctrine preached by S. Paul, *This is a faithfull saying, and worthy of all acceptation.* Secondly, the doctrine it self, *Christ Jesus came into the world to save sinners:* I may fitly apply to my Text, what is spoken of the Church, Cant. 7. 2. *Thy belly is a heap of wheat hedged in with lillies.* Thirdly, the *Epilogus*, or Epilogue, *whereof I am chief.* The Preface contains his commendation of the doctrine, and the Epilogue the application of it to himself. Here's meat, and sauce, and a stomach. We have in the doctrine * spirituall food, the bread of life, the Manna which came down from heaven, Christs merits, sinners redemption. Here's meat which should need no sauce were not our stomachs vitiated, and squeamish of what most nutritive.

S. Paul in the end of the verse intimateth his hungering and thirsting after Christs merits; For those words, *of whom I am chief*, although they have other respects and

* *αὐτοῦ τοῦ ἰσχυροῦ*
δοῦναι αἰώνως, ὡς
δοῦναι ἡμῖν
Κλεμ. Αλεξ.
Αδμον. ad
Genes.

A faithfull saying, and worthy of all acceptation.

moments not to be omitted, are the yawning or gasping of an hungrie soul, a grone under the weight of sinne, a panting after nearer union with Christ. Such is the stomach of each Christian, of all who are apprehensive of their own emptinesse, and affected with it, of all who have not seared consciences, hardened hearts, and stupefied affections. These words are likewise an application of Christs merits to himself, *Christ came into the world to save sinners*; such onely efficaciously, as are, or shall be wearied with their sinnes, and weary of them: such as acknowledge their sinnes, and desire to be delivered from the guilt, and from the stain of them; from the punishment and from the practise of sinne; and find that they are unable to relieve themselves, unable to justifie or sanctifie themselves; and therefore are willing to accept of a Saviour.

The last particle of the verse is, as you see, *vox esurientis, & vox mendicantis, & vox comedentis*. I doubt not but many an honest soul here present reads in his own heart, what no language can expresse, S. Pauls affections resulting from the conjunction of two of his apprehensions expressed in my Text, one of his own spirituall wants, the other of Gods free grace in Christ, with what intention of love and desire, with what comfort, with what devotion, with what zeal he embraced a Saviour. We have here a full resemblance of that in the Psalmist, Psalm. 81. 10. *I am the Lord thy God which brought thee out of the land of Egypt, open thy mouth wide (harcebh-pica, dilate thy mouth) and I will fill it*. If here be any who have not tasted how good and gracious the Lord is, here is also sauce sufficient to commend unto their palates the Gospel-provision set before them, *'Tis a faithfull saying, and worthy of all acceptation*: πρὸς λόγος is the same that λόγος βίβλου, ἡ ἀληθής, equivalent to τὸ ἀληθὲς λόγος, and to ἀμὺν ἀμὺν used by our Saviour. ΠΙΣΤΙΣ (in Hebrew) signifies both *true and faithfull*. * Nothing is more usuall, then that

* See Heinsius in his Prolegomena in exercit. sac. And upon Matth. 12. 10. See

notes upon the word λαπαρόγυς in Theocritus his Syriac, eidyll. 3.

when.

Pauls Preface variously considered.

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when a word hath severall significations, another word, whether in the same or in a distinct language, having properly one of the significations, should be enlarged to the rest: *πιστις faithfull*, is the same that *ἀληθὴς true*.

These words, I conceive, have a double aspect, one to S. Paul, another to the doctrine preached by him: Each brings forth twinnes:

First, they contain the qualities, the value, the worth, the truth and acceptableness of the doctrine.

Secondly, they preceed the doctrine; are a preface, an introduction to it. I shall deferre the first of these habitudes till I come to the doctrine it self.

That respect also which they have to S. Paul is double: The words speak him who wrote them, a Saint; but may be considered as the language of one that had been a Saul, a persecutour, (that is, of a convert, reflecting upon his finnes:) or as the words of a preacher of the Gospel. Under the former relation, they may be termed *vox exultantis*; and under the other, *vox evangelizantis*.

I shall premise to the main doctrine somewhat upon the words preceeding, as they are a preface or introduction; moreover as they have respect to S. Paul.

First of the first, as these words, *This is a faithfull saying, and worthy of all acceptation*, are a preface or introduction to the doctrine following, they afford us this observation, viz. *That mens hearts are so perverse about spirituall things, that art, rhetoric, an holy craft and wiliness is necessary in the delivery of points of greatest concernment, of greatest advantage, such as hold out to them salvation.* We must not conceive that S. Pauls Epistles written to Timothy, concerned Timothy alone; each Epistle in the New Testament, to whomsoever it is inscribed, may serve for the instruction of each sinner (those excepted, who by the sinne against the holy Ghost have debarred themselves from heaven) and of each convert. Wicked men are averse from attending to what would conduce

Men are naturally disaffected

most to their welfare. First I shall clear the *on*, and then the *dis*.

That it is so, is evinced from those many aggravations of naturall mens perversnesse in Scripture.

First, from plain and direct expressions of mans perversnesse. The 13. of the 2. of Jeremy is to this purpose very accommodate; *For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.* See also Jer. 5. 3. *O Lord, are not thine eyes upon the truth? thou hast sticken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a rock, they have refused to return.* Of many other Scriptures suitable to this occasion, I shall commend to you onely the first of the Proverbs, *Wisdom uttereth her voice in the chief places of concourse,* stretcheth out her hand, playes the Oratresse both for elocution and action: but her auditours set at nought her counsell, would none of her reproof.

Secondly, from those contained in comparisons of men with beasts. Man is compared to *the beast that perisheth*, Psal. 49. 12. to *the dromedary in the wilderness*, Jer. 2. 24. to *a wild asses colt*, Job 11. 12. to *the deaf adder*, Psal. 58. 4. * to *cockatrices* and *spiders*, Esay 59. 5. to *a horse rushing into the battell*, Jer. 8. 6. Brutes, because they want reason, oft run away from those that would feed them, and perform to them other good offices, and run into danger.

The dromedary in the wilderness cannot be taken but in her moneth, when she is bagg'd. The wild asses colt is the wildest of wild asses. The deaf adder, although by spitting out his poyson he might renew his age, stoppeth his ears, by applying one to the earth, and covering the other with his tail, lest he should heare the voice of the charmer. The war-horse rusheth upon the pikes, upon destruction.

Man

Their thoughts
(like cockatrice
egges)
break out into
viperous words
and actions.
See R. D. Kimch.
upon the text.

Man is more brutish then beasts, then the dullest of beasts, Esa. 1. 3. *The ox knoweth his owner, and asse his masters crib; but Israel doth not know, my people doth not consider.* Here's what astonisheth both heaven and earth. God layes open his grievances to the heavens, and to the earth, things inapimate; as if those were more intelligent, and more ingenious then men. Israel neglected his owner and his nourisher, God who had chosen him for a peculiar possession, who constantly, sometimes by his extraordinary providence, had maintained him. The ox and the asse gave place to their owner and master in the stable at Beth-lehem, whenas men denied him room in the inne. But this morosity might proceed from a venial ignorance; falls much short of that more then brutish stupidity, which is here described. Wicked men do not onely refuse Christ, an object of their beneficence in his poore members; but likewise offering to provide for them: They know that *godliness is great gain, hath the promises of this life and that to come,* and yet reject it.

In the New Testament, wicked men are compared to dogs and swine, Matth. 7. 6. *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.* * Impure men are here compared to creatures unclean according to the Law, dogs and swine. Should you cast what is precious to swine, they are ready to trample it (*עַל רַגְלֵי חֲמִילֵי אֲדָמָה*) *inter pedes suos*: if to dogs, they will turn again and bite you. But to trample under their feet, and to turn again, and to rent those that come near them, agree to the nature of both those creatures. In every wicked man there is something answerable to each of those ill conditions in dogs and swine. They neglect, contemne, and vilifie grace and mercy offered in Christ: They tread under foot the Sonne of God, count the bloud of the Covenant an unholy thing, and do despite to the Spirit of grace, Heb. 10. 29.

* *Nihil aliud est totus mundus ante conversionem, nisi ant hara porcorum, vel colluvies rabidorum canum.* Aug.

Thirdly, from Gods complaining of sinne and sinners. This in Greek is called *μῆνις*, and is defined *ἰογ*, *ὡς ἐδολγώρεντων, ἢ ἀμελόντων*, *vituperatio, irpote eorum qui contemnunt, aut negligunt*. God complains to the heavens and to the earth, that he had *nourished and brought up children, who rebelled against him*, Esa. 1. 2.

Fourthly, from Gods groning under mens stubborn and stiffe-necked rebellion. He complains of Israel with a sigh, Esa. 1. 4. *Ah sinfull nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the holy one of Israel to anger, they are gone away backward*. 'Tis a small thing that the whole creation groneth under mans sinne, and travelleth together in pain, Rom. 8. 22. God himself is pressed with mens iniquities, *as a cart is pressed that is full of sheaves*, Amos 2. 13. The Almighty expresseth another sigh, Esa. 1. 24. *Ah, I will ease me of mine adversaries, and avenge me of mine enemies*.

Fifthly, from God upbraiding such as have been resolute in impenitency, Christ upbraided the cities, wherein most of his mighty works were done, because they repented not, Matth. 11. 20. God in holy Scriptures by many accusations, and reprehensions, and chidings of sinners, expostulations with them, redargutions of their perverse wayes, lamentings for their destruction, expresseth emphatically mens avernesse from terms of eternall peace and salvation. I may adde, that promises and threatnings are oft repeated, that sometimes the hearts of Gods children unlesse they be mollified with afflictions, will not kindly receive the impressions of the Spirit. I shall have occasion of illustrating these particulars, when I shew that *Christ came into the world to save sinners*. No believer so completely closeth with Christ, and promises founded in him, as that he may not seasonably be the object of exhortations, of motives and inducements to nearer union with a Saviour. The Israelites in their journey to Canaan had a pull-

pull-back-inclination towards Egypt. Lots wife looked back towards Sodome. David must be afflicted that he may learn Gods statutes. So you have the *via* of the doctrine proved. I shall be brief in the *diſſon*.

Wicked men have sinne reigning in them: And there is in each regenerate person, together with the kingdome of David the house of Saul. Grace and lust have *junctas habitationes*, though not *divisum imperium*: though they reign not together, yet they dwell together. They exist not onely *propè*, but *undè*; are not onely *juxta se posita*; but likewise *mutuò se penetrantia*. They have, though not the same father, yet the same mother; and as they are sisters, so also twinnes; are together in the wombe, and born together; in godly men together in each faculty, and in each good action. There's iniquity in the best of our performances. The godly fall so far short of the closest union possible with Christ, as they fall short of integrity, of perfection in grace. The godly are not so loos'd from themselves, as that S. Paul may imitate the Areopagites, *omittere quodcumque dixi*, when he speaks to them about spiritual things. He's wont to premise insinuations: Sometimes he conciliates affection by loving compellations; the word *Brethren* is frequent with him: Sometimes by mild and gentle entreatings, *I beseech you, be followers of me*, 1. Cor. 4. 16. Sometimes by both joyned together, *I beseech you therefore, brethren, by the mercies of God, that you give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*, Rom. 12. 1.

In my Text there is *insinuatio ex re nata*, & *ipsis causa visceribus sumta*. And insinuation of this kind is most potent. We are ready alwayes to enquire *cui bono*. If we search all Rhetoricks cells, we shall not find any trope or figure, which was at any time so impudent or imprudent, as to perswade any thing which had not *faciem boni*. The unjust judge, (Luke 18.) although he neither feared God, nor regarded man, had his end in avenging the widow of her

Pauls prudent zeal for the propagating of Religion.

her adversary. He did it *ad redimendum vexationem*: because the widow troubleth me, I will avenge her, lest by her continuall coming she weary me.

S. Paul borroweth a preface from his doctrine: that furnisheth him with arguments most prevalent over mens affections. It's true and worthy of all acceptation. Here's
 * Themist. O * τὸ λέγει πρὸς ὅσον τιλαυγές, *aditus illustris*. The Rhetoricians rule concerning *Exordium's* is observed: Neither is he wanting in the observance of that other rule prescribed by Horace to Poets, (usefull also for Oratours,) *Si vis me flere, dolendum est Primum ipsi tibi*. Himself is affected with what he writes to others.

In the verse next but one before, he commemorates that he had been a blasphemmer, a persecutour, and injurious. He addes in that verse, that *he obtained mercy*. In the 14. verse he mentioneth his pledges of mercy obtained; of his justification, viz. his faith and love. These graces assured him of Gods favour. In the 15. verse he celebrates and crowns the fountain of all mercy and grace: *'Tis a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*. His affections strive with his faith, and as if more nimble, first drop out of his pen, get the first vent and expression, preface to the Gospel-dctrine he believed. So I am fallen upon the words of the preface, as they have respect to S. Paul.

They are as so considered, in the first place (*vox conversi peccatoris in Christo exultantis*) the voice of a convert triumphing in Gods free grace in Christ. He who had so much used *Esaus hands*, now hath got *Jacobs voice*: and the context will vindicate him from dissimulation. Her's *lumen non siccum, sed affectibus maceratum*. Here are good tidings, if true; and they are as true as profitable to souls which have been enthralled under sinne and Satan. They are as true as truth it self. That *Christ come into the world to save sinners*, is the onely cordiall to a sinne-sick soul. Here is ἀλήθεια γλυκύη: Moreover such truth as

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is futeable to the stomach, as well as pleasing to the palate, such truth as apports nourishment to each true Christian. I shall speak of the truth and acceptableness of the doctrine delivered by S. Paul, hereafter.

You see how the words of the preface respected S. Paul a sinner : I shall now explain them more largely, as they are *vox evangelizantis*, as they are the words of Paul a preacher of the Gospel.

The words of the Preface may be considered as respecting S. Paul, a preacher of the Gospel, both as they are a preface, and as they contain the qualities of the following doctrine. As referred to him under the first of those notions, they commend unto us those bowels of pity, and that sincerity which he used in the dispensing of Gospel-truth. As he freely received, so he freely and without envie giveth with the lepers (2. Kings 7. 9.) apprehends he should contract guile and blame to himself, if he withheld good tidings : himself *eâdem operâ* triumphs in the rich and sure mercies of the Gospel, and with best advantage commends them to others.

The words of the preface, as they contain the qualities of the doctrine following, referred to S. Paul, speak him one which taught truth; moreover such truth as was worthy of all acceptation.

1. Gods faithfull Ministers, such as labour sincerely in Gods vineyard, preach truth.

2. What is worthy of all acceptation.

3. They joyn these two together.

First of the first. Those who are faithfull in the ministry preach truth. This hath been their constant practise: To give instances of all would take up more time then is allowed me. I must in the proof of the point rather use an example, then an enumeration. S. Paul, as if it was decreed that truth should *viam invenire vel facere*, useth the profession of it sometimes for a preface, and sometimes for an apology; for a preface in my Text, *This is a faithfull*

Gods faithfull Ministers preach truth.

saying : for an apologic, Acts 26.25. *I am not mad, most noble Festus, but speak forth the words of truth and sobernesse* : for a preface and apologic together, Rom. 9. 1. *I say the truth in Christ, I lie not, my conscience also bearing me witnesse in the holy Ghost.* You see the practise of S. Paul ; and he *thought also that he had the Spirit of God*, 1. Cor. 7. 40.

This argumentation although from an example, is valid. We may argue from a part to the whole in essentials. And to be well affected towards the truth, is essentiall to each sincere preacher of the Gospel. Should we esteeme the 17. of the third of the Epistle to the Philippians, and the sixteenth of the fourth of the first Epistle to the Corinthians, in which S. Paul exhorts us *to be followers of him*, to be counsel rather then precept, to have been dictated by a private spirit; yet we could not but acknowledge the first of the 11. of the first to the Corinthians, an Oracle: there he saith, *Be ye followers of me, even as I am also of Christ*: Truth is Christs banner. The Apostles, and all who have been his sectatours, have fought under it, & *hoc signo vicarunt*. Christ is truth it self, archetypall truth. He is truth essentially, so could not but use it in his expressions, whether theoreticall or practicall. His enemies the Pharisees and Herodians make a glorious confession, Matth. 22. 16. *We know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.* And in John 8. 40. *Ye seek to kill me a man that hath told you the truth which I have heard of God.* He was *born to this end, that he should bear witnesse of the truth*, Joh. 18. 37. He was truth according to his essence, likewise according to his offices. He was, and likewise taught, and by holy violence imposed upon his subjects the true way to salvation. He is *the way, the truth, and the life*, Joh. 14. 6. He is *full of grace and truth*, Joh. 1. 14. *The Law was given by Moses, but grace and truth came by Jesus Christ*, Joh. 1. 17. We cannot

not be saved by the Law; the new Covenant, that of grace is the true way to heaven.

The sweetnesse of this truth is described in the Canticles, *As the apple tree among the trees of the wood, so is my beloved amongst the sonnes; I sat down under his shadow with great delight, and his fruit was sweet to my tast,* Cant. 2. 3. The fruit of this beloved one is the good tidings of the Gospel. The hands of those who open to Christ (who admit him into their souls) *drop with myrrhe,* Can. 5. 5. Obedience is truth propagated (*veritas protensa*). Truth, like the precious ointment wherewith the high Priests were installed, runs down from the head into the skirts of each Christians garments. *The anointing which ye have received of him abideth in you:* and this anointing is truth, 1. Joh. 2. 27.

But neither do I deny that (*mor nghobher ngal cappoth hammanghul*) *myrrha transiens super manubria fere,* may fitly be interpreted grace disposing us to admit truth, when it knocks at the doores of our hearts. Myrrhe passing upon the handles of the lock, is grace oyling the locks of our hearts: *A kingdom divided against it self cannot stand.* Those who invent, or propagate falshood, are Satans agents. Christ prayeth to the Father for his disciples (Joh. 17. 17.) that he would *sanctifie them through his truth.* He promiseth his disciples another Comforter, who should *abide with them for ever, even the spirit of truth,* Joh. 14. 16, 17. cap. 15. 26. he foretelleth that the *Spirit of truth should guide them into all truth,* Joh. 16. 13. Christ is the head of truth, *Alpha and Omega,* Apoc. 1. 11. His Ministers the 24. Elders have the next place to him. Apoc. 4: 4. These are the neck of truth, *Beta and Psi.* With the Grecians the Alphabet was truths statue: *Veritas effingebatur ex literis Græcis, cujus caput ex α & ω, collum ex β & ψ, & cetera deinceps membra ex literis prioribus, deinceps ex sequentibus & posterioribus per seriem quandam.* All Gods children, and so his faithfull Ministers are incorpo-

Gods faithfull Ministers preach truth.

rated into truth: Gods Ministers are ambassadours and agents for the God of truth, (and as the Jews are wont to say in another sense) speak in the language of him that sent them. They are anointed with the Spirit of truth.

You have proof of the point *a posteriori* & *a priori*. Here an objection is obvious: Do none of those who have devoted themselves to the preaching of the Gospel, swerve from truth?

I acknowledge that they frequently do. I answer, first that I spake concerning such as were sincere in the ministry. There are ravenous wolves in lambs attire: many out of covetousnesse, pretend what ambition will not suffer them to perform. If we roll over Ecclesiasticall histories, we shall find that ambition created all the ancient errors and heresies. Too many nowadayes are readier to close with errors hatchd by Papists, and to arrogate to themselves to be the first inventors of them, then to retain truth professed by those who have ever been thought Orthodox. I yield that some betruſted with moſt, are moſt defective in their duties. Some mancipated to themselves, abound in diſſimulation. I ſpake of ſuch as were faithfull labourers in Gods harveſt; ſuch preach not themſelves, nor their own inventions, but the truth of the Goſpel. Secondly, there are reliques of weakneſſe, & imperfection, and darkneſſe in Gods children: they ſometimes embrace a cloud in ſtead of a goddeſſe. I ſhall now propound to you ſome conſiderations which commend truth to us, and will be to us ſo many motives to love it, and uſe it.

First, true doctrine is to be prefer'd before falſe, becauſe it is more firm and permanent. Plato ſaith in his firſt book *de legibus*, μόνιμον ἢ διακινούμενον. We may pronounce the ſame of truth, μόνιμον ἢ ἀλίδεα. Errors and heresies are (μυνηδαδεις) *ſhort-lived*. So much is abundantly confirmed by Ecclesiasticall histories.

Secondly, truth is of a prevailing nature. *He that ſat upon the white horſe* (Revel. 6.2.) *had a bow, and a crown*

was

was given to him, and he went forth conquering and to conquer. We are assured that Christ is risen from the dead (howsoever the Jews oppugne that truth) because all who at any time rise up against him, fall.

Thirdly, γλυκύη ἡ ἀλήθεια. Truth is sweet (as Mercuries Priests were wont to say when they eat their figgs): Fals-hood, lies, errours, heresies are of a contrary quality. *We took sweet counsel together, and walked unto the house of God in company*, Psal. 55. 14. *My meditation of him shall be sweet: I will be glad in the Lord*, Psal. 104. 34. *How sweet are thy words unto my tast! yea sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way*, Psal. 119. 103, 104. *They shall heare my words, for they are sweet*, Psal. 141. 6:

What's true may be bitter and unpleasant, but this is by accident, besides the nature of truth. The unpleasantness is not to be imputed to truth, but to the subject, the matter about which it is conversant: Who wish that this or that report may prove false, expresse no dislike of truth. They could wish at the same time the contrary was true. Those palates are vitiated, diseased, non-sensicall, which disrelleish truth. Lactantius saith wittily and truly (*Divin. Instit. epitom. c. 6.*) *Veritas licet ad præsens sit insuavis, tamen cum fructus ejus atque utilitas apparuerit, non odium pariet (ut ait Poeta) sed gratiam.* All truth is amiable, but especially the truths of Christian religion. Evangelicall truths are Solomons (imrei-nongham) *eloquia jucunditatis*, Prov. 16. 24. They are as the honey-combe, sweet to the soul, and healing to the bones. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sunne*, Eccles. 11. 7. The Comœdians ἀλὺ τὸ πῶς (*life is sweet*) is a good comment upon this Text. But neither is that of the Psalmist to be pretermitted in its explication, *Gods word is a light to our feet, and a lantern to our steps.*

Fourthly, truth is the power of God to the conversion of souls.

Fifthly, truth is spiritually nutritive of the soul. Painted fire will not burn. Meat received onely in a dream will not nourish. Imaginary truth, Chimera's will not refresh and feed the soul. Errour in the judgement is wont to side with perversnesse in the will and affections, wickednesse in life and conversation. Such is the destinie and lot of falsehood. If any doctrines not faithfull should be able to advance sanctitie, Papists tenents concerning a possibility of fulfilling the Law, and concerning merit, should be they. But we see it is quite otherwise: no sect in the world is more defective in purity of life. God, although wont often to work good out of evil, never cooperates with evil means which spoil him of his glory. The Gospel is the bread of life, *pabulum animarum*. As it is the power of God to the conversion of sinners, so likewise to the encrease of grace.

Sixthly, truth is of an healing nature.

2. In the next place, Gods Ministers preach what is *worthy of all acceptation*: deliver honourable truths, likewise precious truths. They preach axiomes: Πιστεῖς καὶ πάσις ἀποδοχῆς ἀξιῖσθαι, may be taken ἐξυμνητικῶς. Then πιστεῖς ὁ λόγος καὶ πάσις ἀποδοχῆς ἀξιῖσθαι, shall be the same that λόγος ἀξιῖσθαι. Here's ἡ δὲ δύναμις. The words are capable likewise of another construction, viz. to be *worthy of all acceptation* shall not formally signifie the truth of the doctrine, that it is such as may safely be received, believed; but the comfortableness of it, the benefit and advantage from what signified by it.

* It concerneth not in regard of my present use of the story, whether the falling of that fowl out of the aire to the ground

ought rather to be imputed to rarefaction, or vertiginousnesse together with astonishment, an effect thereof. *Plutarch* maketh mention of both these reasons in his *Flaminius*, and clearly preferreth the latter in his *Pompey*.

What S. Paul here expresseth may in part be comprehended by the affections of the Argives, when by the Romanes delivered from the tyranny of the Macedonians and Spartans, *Qua gaudia, qua vociferationes fuerunt? quid fororum in Consulem profuderunt?* The *Prætor* in the quinquenniall games at Nemea, is forced to pronounce the word *Liberty, iterum iterumque*. * The aire was so diffi-

pated

pated with their acclamations; *ut corvi formisio supervolantes, in stadium deciderent.* They entertained that news of liberty as worthy of acceptation. 'Twas to be wished that thousands were not duller in their affections, when spirituall liberty is offered; when Christ offers to rescue us from our ghostly enemies, from those arch-tyrants sinne and Satan. Certainly this news ought to be welcomed with greater enlargement of affections, with fuller expressions of joy and thankfulness. Here's news *worthy of all acceptation.*

3. Truth and acceptablenesse concurre together in the doctrine of Gods faithfull Ministers. Truth and acceptablenesse, I say, not truth and acceptance. When light came into the world, when truth was incarnated, sonnes of Beelial preferred darknesse before light. Gospel-truths are worthy of all acceptation. That they are not at all times accepted, is to be imputed unto the unworthinesse of some to whom they are offered. There's defectivenessse in such Ministers, in whose doctrine truth, and worthinesse of acceptation meet not together. Some out of pusillanimity, ambition, or covetousnesse, wholly accommodate their doctrine to the spirits of vain men to whom they preach; altogether neglect truth, unlesse it serve as a stalking-horse to their own ends. Others busie themselves and disturb the world with empty and worthlesse curiosities. Luther justly complained of the School-men, that they had changed *uses* into *utrnms*. Some spider-wits spin out themselves into cobwebs.

There are some truths not worthy of all acceptation. Probable conjectures are much to be preferred before palpable falshood; certain truth before conjectures; acceptable truth before frivolous knowledge: what truths are worthy of all acceptation, ought to have the first place in our estimations, in our acceptations. *Labour not for the meat which perisheth.*

I may here adde an opportune caution. No one ought

to arrogate such truth and acceptableness to his own judgement, as may fit it for a rule to be imposed upon others. Learned D. Davenant in his little Treatise zealous for the peace of the Church, determines well, *That the Papists, should they not erre in fundamentals, yet were not to be received into union and communion, because they obtrude upon others for a rule of doctrine and manners, the Popes feigned infallibility.*

After this caution an advertisement will be seasonable. That we may be enabled to preach as we ought, truths worthy of all acceptance, knowledge is necessary. Truths statue (as I said) consisted of the Alphabet. Ignorant Doctors are unworthy deliverers of truths worthy all acceptance. *We speak what we know*, saith our Saviour, Joh. 3. 11. *We know what we worship*, Joh. 4. 22. Those who take upon them to be Christs Ministers, must propound their Master for a pattern. *Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*, 2. Tim. 2. 15.

To divide rightly the word of truth requireth knowledge, and knowledge sufficient for this task nowadayes prerequisites industry. *Τὸ δ' αὖτε τῆς ἰσχύος σου*, &c. The spirit of prophesie rested upon many in the Primitive times; Eusebius saith, upon some in his age. * We have no warrant to expect it, after truth propagated, and sufficiently confirmed by former miracles.

* I cannot as-
sent to Miltia-
des (quoted by
Eusebius out
of Apollinari-

us) affirming that the gift of prophesying shall remain in each Church till Christs last coming. His words are these, *Δεῖν δὲ τὸ προφητικὸν χάρισμα ἐν παντ ἐκκλησίᾳ μίχει τῆς πλείας παρουσίας ὁ ἀπόστολος ἀΐει.* See Euseb. Hist. Eccles. lib. 5. cap. 17.

As we preferre the newest Philosophy, so the ancientest Divinity. We may justly suspect them of falshood and delusions who arrogate to themselves to utter Oracles, to teach by revelation. * Anaxagoras complained, *circumfusa esse omnia tenebris*. Empedocles, *angustas esse sensuum semitas*. Democritus, *quasi in puteo quodam sic alto, ne fundus sit nullus, veritatem jacere demersam*. The well

* Lactant. de
sul. sap. lib. 3.
cap. 8.

is deep, and these wanted buckets wherewith to draw: we have a Doctour, who if we be not wanting to our selves will direct us into truth, but who is not wont to expend miracles where ordinary means may be had. We ought to be diligent in our private callings, *sed labor est inhibere volantes.*

I have heard it objected against our Clergy, that many of those who were more sober and temperate made it their chief work (*proficere* rather than *prodesse*) to inform themselves, more then to instruct others; to know, rather then to teach. Some by their ambition of being *Seraphims*, are hindered from being *Angels*; they are so much for illumination, that they are nothing at all for ministry.

* I easily believe what a learned Divine, when some al-leadg'd, that he bestowed his time in unprofitable studies, apologiz'd for himself; That they were not angry with him for his ignorance, but for his knowledge; that he neglected not what they knew, though he studied some things whereof they were ignorant: but conceive also, against the other extreme, that none ought to live to themselves; that 'tis not sufficient that men do no hurt, but that they are bound to do good: likewise, that they ought to perform such offices to those committed to their charge, as their places require. Contemplation, when occasion of being usefull to others is offered, especially if we have admitted of any engagement, must strike fail to practise.

Knowledge alone neither commends us to God, or good men. The devils know more then any mortall. Many of the school affirm, that the most glorious, the most illuminated of all the Angels fell, that which was the measure of the perfections, and durations of the rest, might be called *avum*. Lombard (*sent. lib. 2. dist. 9.*) saith, *Aliqui Angeli de singulis ordinibus ceciderunt: de ordine namque superiori Lucifer ille fuit, quo nullus dignior conditus fuit. Apostolus etiam principatus & potestates tenebrarum nominat, ostendens de ordinibus illis cecidisse.* Any mans

D

know-

* Πάν μὲν τὸ
δυσήρικον πα-
ρὰ τοῖς πολλοῖς
εὐδαίμων
ἔχει οὖσιν.
Fieri solet ut
quicquid pauci
assequi possunt,
id in multorum
reprehensionem
incurvat. Pro-
lem. Tetrab.
lib. 1. cap. 1.
See also Peti-
scus in his E-
pistle prefix'd
to his *Trigono-
metrie*, edit. 1.
The authour
of *nuncius pro-
pheticus*, to-
wards the end
of his apolo-
gy for humane
learning.

18 Religion the most efficacious ingredient in Gods Ministers.

knowledge is unprofitable, whilest sequestred for pride, and us'd onely in such wayes as are most subservient to vainglory.

'Tis a great question, whether or no those did well who published our Saviours miracles, when he had charged them to tell no man. Aquinas saith 2. 2^a. q. 104. art. 4. *Dominus curatis dixit, Videte ne quis sciat, non quasi intendens eos per virtutem divini precepti obligare; sed (sicut Gregor. 19. moral. c. 18. a med.) servis suis se sequentibus exemplum dedit, ut ipsi quidem virtutes suas occultare desiderent, & tamen ut alii eorum exemplo proficiant, prodantur inviti.*

I had now done with the first part of my Text, but that a direction to another mean conducible to the delivery of faithfull and most acceptable doctrine is very convenient. Religion must be joyned with knowledge. Many which abound in knowledge, for want of grace invent fallshood, deliver not truth, much lesse truth worthy of all acceptation. Men enabled by religion, deliver saving truths more feelingly, more fully, and more easily.

These are like such as speak of a country or city which they have seen, which they have before their eyes: others discourse of spirituall things, as if they had seen them onely in maps. Experimentall knowledge availeth most to the efficacious preaching of Theologicall truths.

I have done with the testimony, *This is a faithfull and true saying*: I come now *ad rem testatam*, the doctrine it self, *Christ Jesus came into the world to save sinners*. I shall in the handling of these words onely give you *summa rerum capita*, upon which as I mention them, you may expatiate by your larger meditations.

Mankind was in a lost condition, therefore is fitly represented unto us by *the lost goat, the lost sheep, and the prodigall chld*, Luke 15. As in a lost condition, so in a slavish condition, captivated by sinne and Satan; which condition was so much the more wretched, in that we wanted

wanted due apprehensions of our own misery. We were not onely Satans captives, but mancipated to sinne, and rebels against God. We were prone and headlong into our own destruction, we stood in need of one to seek us, in that we went astray; of one to save us, in that we were captivated; one to pardon us, in that we had continually rebelled against our Creatour. These three degrees of mans wretchednes are comprehended in the word *sinners*. But in this Text perhaps, such are called sinners, who are sensible of their finnes. Christ onely saveth such as conceive themselves to stand in need of deliverance. He onely healeth such as stand in need of a Physician, that is, such as are affected with a sense of their maladies. I answer, to *save* hath a double acception; sometimes 'tis the same that to *pay a ransom for another, or others; to give satisfaction for their offences*: In this sense Christ may be said to save all, even such as are not affected with their need of a Saviour. Sometimes to *save* implyes somewhat more, to wit, *after the ransom paid, to take out of the hand, out of the power of the enemy such as are ransomed*. 'Tis said concerning Lot, that *while he lingered, the men laid hold upon his hand, and the hand of his wife, and upon the hand of his two daughters, the Lord being mercifull unto him: and they brought him forth, and set him without the city*, Gen. 19. 16. Christ by the powerfull workings of his Spirit, haleth such as shall be saved out of the dominion of sinne and Satan, draweth them to the Father. Here is redemption applyed. None are thus saved, but such as are apprehensive of their naturall bondage. But the sense of our own wants, and such graces as are wrought into the hearts of all that shall be saved from eternall punishments, are to be attributed to Christs sufferings. Grace both preventing, and concomitant, and subsequent, that is, grace predisposing, and grace actually converting, and grace preserving us in a state of salvation, in Gods favour, were purchased by Christ. He came into the world to pay a suf-

sufficient price, for the redemption of all mankind; but to save efficaciously, such as should believe on him. I shall take *sinners* according to the three dimensions afore-mentioned, and *salvation* in its largest extent. Christ came to save those who were in so forlorn a condition, that they were even past sense of their misery.

First, *Christ came*. Secondly, *he came to save*. Thirdly, *he came to save sinners*.

I shall premise a brief explication of the words *Christ* and *Jesua*, and then endeavour to illustrate these propositions: *Christ* is the same that *anointed*. He is called *Messias* from the Chaldee participle *מָשַׁח* *unxit*, originally from the Hebrew verb *מָשַׁח* *unxit*. *Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the * oyl of gladness † above thy fellows*,

שמן ששון
הוא נרולה
הענוג

Psal. 45. 6. 7.

Oleum latitiae magnitudo est oblectationis, Alsheach in locum.

† *יִתֵּר מַחְבְּרִיךְ הַצְדִּיקִים גִּמְרוּרִים שְׁלֵא חֲטִאוּ* Above thy fellows, viz. perfect righteous men that have not sinned. Alsheach ibid. Perhaps he cast this dart at Christ. What he saith is true, if applied to Scribes and Pharisees, who in their own opinion were righteous. A little after, *יִתֵּר אֵת יִשְׂרָאֵל* Because that blessed one loved Israel more then the Heathen, and more then Angels of ministry. Companions also may signify, saith he, such as have not merited: *שְׁחִיבֵךְ הוּא יִתֵּר מִמְּלָכֵי הַשָּׁמַיִם* Because thou shalt receive their part in the garden of Eden. *כָּל בְּרִיתֶיךָ הֵם לְבוּשִׁי* Myrrhe, and Aloes, and Cassia are garments of honour (or precious garments) of the soul of the righteous. Clemens Alexandrinus agreeably upon that in the 9. verse of the Psalme quoted, (*Upon thy right hand did stand the Queen in gold of Ophir*) saith well, *Οὐκ ἐστὶν τῷ πεποιημένῳ μαμήνυται, ἀλλὰ τὸν ἐν πίστεως συγυμνασίῳ ἀνέστην, ὅτι ἐλευθέρων, χρίσμων τῆς ἐκκλησίας δαδολαύων* ἐν τῷ ὁ ἀδελός Ἰησοῦς ὡς χρυσὸς διακοσμήσει. καὶ οἱ χρυσοὶ, οἱ δαυλαὶ, οἱ χρυσοί. *Pada-rog. l. 2. c. 10.*

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poore; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

erty them that are bruised, to preach the acceptable years of the Lord, Esa. 61. 1, 2. Luke 4. 18, 19. Our Saviour (as Bishop Andrews thinks) was anointed onely according to his humane nature. I should rather think, that as he was *Δευτεροτος*, he was *Christ* as well as *Jesus*. All who at any time have been anointed by God, first, have been set apart for some office, some encounter (or agony); secondly, enabled, at least in some measure, to perform what they were design'd for: thirdly, were fragrant in the nostrills even of God himself. Those who were anointed in regard of the first qualification, were sacred persons. By vertue of the second, they were rendred more nimble and chearfull in the performance of their duties: The third containeth their interest in others affections. From these resulteth gladnesse (or joy) in themselves. We may by gladnesse perhaps (not unseasonably) understand *vigour of courage*, and *strength* (like oyl) above the lees of fear, and the reach of danger; in the seventh comma of the 45. Psalme. The 3, 4, and 5. verses of that Psalme, seem to inform us, whether the anointing attributed to our Saviour alludes. He's such a champion against ignorance, sinne, Satan, hell; against all the power of darknesse, as cannot *operam & gloriam perdere*. Our Saviour according to his divine nature, by reason of infinite perfection, was uncapable of any accession of abilities, yet was anointed, to wit, set apart (as I may speak with reverence) and design'd for the Mediatourship, by the Senate of the sacred Trinity so ordering. In our nature assumed he suffered for our sinnes, so perform'd the office of a Priest. Illuminating and sanctifying grace, which he purchased for us by his sufferings, are due-ly ascrib'd to him, and speak him a Prophet and a King. Christ who according to his divine nature, had essentiall dominion over all creatures, as God-man was appointed the heire of all things. According to his humane nature he was anointed with the holy Ghost. He was anointed in his two natures, according to severall capacities, but so as

22 *Our Saviour was Christ at the union of his two natures.*

he was but one Priest, one Prophet, one King, one Mediatour. God the Sonne was active, the humane nature passive in the union, yet both united are one Christ. Christs performances for his Church, with their fragrancy and favour of rest, refresh both God and man. God the Father pronounceth concerning him, *This is my beloved Sonne in whom I am well pleased.* Christ was inaugurated at his baptism, but anointed in * the instant of the union of his two natures. He was *Christ the Lord* at his birth, Luke 2.11. The *Lords Christ*, when seen by Simeon, Luke 2.26. Christ had for some years a Patent-dormient. Kings, Priests, and Prophets were not depos'd or degraded in time of sleep, howsoever the functions of their offices were intermitted. † His humane nature received a fulnesse of grace, as soon as united to the divine. Some object against this truth what we reade Luke 2.52. *Jesus encreased in wisdom and stature, & in favour with God and man.* He encreased in grace & wisdom, if not in himself, yet in others, among whom he was conversant, and whom he instructed. He encreas'd in grace and wisdom, if not really, yet in the opinion of others. He acquir'd some knowledge acceptable to God and man. As he grew in stature, so for some time in the exercise of wisdom; and in favour really with men; and as they would conceive, with God. He grew in the exercise of wisdom and grace, in the sight both of God and man. That I may expresse what I conceive to be the mind of the Text, The use and exercise of his wisdom as it was more enlarg'd, became more lovely in the sight of God and man.

Maimonides noteth (Halacoth Melachim Perek 1.) *That no King but the first of the family was anointed;* as Saul, as David: or upon strife, as Salomon by reason of Adonias, Joas for Athalia, Joachas for his elder brother Joachim: but Joshua the next king to Moses was not anointed. Christ a spirituall King, a King that reigneth in mens affections, by the appointment of God the Father; the

* Absurd: si-
mum est ut cre-
damus Christū
cū jam tri-
ginta annorum
esset, accepisse
Spiritus san-
ctum, cū Jo-
hannes à quo
baptizatus est,
spiritu sancto
repletus fuerit
jam inde ab u-
tero matris,
tamen si modo
longè inferiori
quàm Christus.
Aug. de Trin.
lib. 15. c. 26.
† Alioqui enim
Christo ab initio
Spiritus vel
omnino non da-
tus, vel ad
mensuram da-
tus fuisset, quod
negit ejus præ-
cursor. Etlus
in tentent 1.2.
distinct. 14.
sect. 2.

the A and Ω of that kind, moreover who hath not his kingdome without contradiction and strife, was according to Maimonides principles not unduly anointed. Christ as a King, as a Priest, and as a Prophet, was *anointed with the oyl of gladnesse above his fellows*. He was each of these *ἐξ ὧν*. So much is plentifully expressed in the Epistle to the Hebrews. As a Priest he farre surpassed legall priests. Heb. in 7, 8, 9, and 10, chapters.

The twelve Patriarchs, Exod. 28. have each of them his precious stone inscribed with his name, in the brestplate of judgement, a symbole of the Church under the Law; Levie hath the Calcedonie, Judah the Smaragd: But Revel. 21. in the foundation of the new Jerusalem, the Church under the Gospel, Levie hath the Smaragd, and Judah the Calcedon. (The tribes have their stones in Aarons brestplate according to their births.) Our Saviours Calcedon in Levie's place, telleth us that he hath put an end to Legal sacrifices. If Leviticall sacrifices could have expiated sinnes, it had not been necessary that the Priesthood should have been translated. As a King he farre excelled all who were types of him both in power and honour. Alsheach interpreteth what is spoken Psal. 45. concerning the Messias, to be meant of Israel, and by their companions, understandeth heathens' and Angels of ministry, &c. Sure we are, that Christ was & is exalted above all earthly Monarchs, and above the glorious Angels. These are but *ministring spirits*. None of them hath dominion over mens hearts. *God said to none of them at any time, Sit thou at my right hand till I make thine enemies my footstool. God spake in times past by the Prophets*, but poured out himself in the latter times once for all by his Sonne. Christs propheticall office is abundantly more communicable, then either of his other. No one merely a creature could by sacrificing himself expiate mans sinnes; or yet oversway mens perverse affections: but what light and information Christ imparts to any dark soul, he may communicate by

mini-

ministers, angels or men. Yet the full revelation to be made of Evangelicall mysteries was reserv'd for Christ, as prerogative to his Prophetickall office. What Christ perform'd as a Priest, and what he performs as a King, is competent to none of his creatures. Had not his sufferings been vigorated by his divine nature, they could not have prevailed against our sinnes, (by which we offended an infinite God,) before the tribunall of divine justice. Neither can any creature create grace in our hearts: no earthly scepter can sway our wills and affections. These are preheminencies of Christ's Kingly office. What Christ perform'd or performs as a Prophet (except that he is the fountain of truths revealed) is not impossible to a creature. All truths which can be revealed to any, may be communicated to the mind by the ministry of angels, may be deriv'd by the eare, or the eye, from these or other rationall creatures. Christ (beside that he is the authour of all truths according to his divinity) deferred many truths till the fulnesse of time, and then as God and man delivered them, that so he might exalt even his humane nature, above all Prophets who were before or under the Law, his Ministers, and but forerunners and types of truth to be incarnated. Christ by himself, and his disciples reveal'd some mysteries hidden from the beginning of the world, * explain'd many before uttered. Christ was in *densitatibus sylva*, in the Old Testament. When God gave the Law on mount Sinai, there were (saith Salvianus) *nebula Deo plena*. There were *nebula Christo plena* in the time of the Law: but in the

* Where a prediction according to the plain literall sense, was in the intention of the holy Ghost to be oftner fulfilled then once, the Prophet which foretold it, did

always distinctly fore-see the event in the first place foretold, or the first fulfilling of his own prediction. There is not the like necessity for us to believe or think that he had the like distinct fore-sight or apprehension of those events, in which one and the self same prophecy was the second, third, or fourth time to be fulfilled. Of such predictions as were but once to be fulfilled, & that according to the plain literall sense, this affirmative is universally true; (The Prophets had alwayes a distinct knowledge or apprehension of the summe or substance of the events which are said to come to passe, that their saying might be fulfilled.) D. Jackson in his book entitled, *The knowledge of Christ Jesus*, chap. 16.

fulnesse of time the Sunne of righteousness broke forth, dispell'd legall mists, and ceremonies, conferr'd upon us the abundance of the blessing of the Gospel, deliver'd to S. John a *Adriano*s of Daniels prophecies, which concern'd the last times of the world, by which they were much illustrated. Plutarch reports (in the life of Lyfander) that the priests of Apollo's temple at Delphos , subservient to Lyfanders ambition of the kingdome of Lacedemonia, and what plotted by him and his faction, gave out, That they kept secret books of very ancient Oracles , which they themselves durst not touch nor handle, neither might any man read them, unlesse he was begotten of the seed of Apollo, who should come after a long time, and make his birth appear unto the Priests that kept these papers, and that by some secret mark and token, which they had amongst them: and thereby being known for Apollo's sonne, he might then take the books, and reade the ancient revelations and prophecies of the same. Apollo's priests seduc'd by covetousnesse, abus'd truth into falshood , by misapplying it. A true prediction touching the sonne of the onely wise God, to be born of a virgin, and his prehemineny in unfolding old prophecies , and adding new, receiv'd from Jews, or some of the Sybills, or some prophet among the Gentiles (as was Balaam) was made the platform of this fiction.

Secondly, Christ had yet advantage incomprehensibly greater, then what hitherto mention'd above other prophets, *viz.* according to his divine nature was the donour of the spirit of prophecy. Where God the Father is said to have spoken to the fathers (*πολυμερῶς, & πολυτρόπως*) by piece-meal, (divine truths reveal'd to the Prophets concerning Christ, were not reveal'd altogether) and after diverse manners : God the Sonne who is *ὁ λόγος*, the eternal word and wisdom of the Father, cannot be conceived to be excluded. The three sacred persons equally concur to all the works *ad extra* ascrib'd to each. Al-

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though

* Καὶ ὅτ' ὁ
 νῆρ ἐν Διὶ
 ἔειπ. Homer.
 Iliad. d.

though Christ was not in the times of the Old Testament, the Fathers vice-gereut in the revelation of divine truths, as under the New, yet he also according to his divinity then spake to the Prophets. * No creature how sagacious soever, howsoever improv'd by industry and experience, (such God can in each moment change the course of nature) can certainly foreknow, unlesse inform'd by divine revelation, any thing which may properly be said to be future (Gods attributes, as they are by naturall reason known to be immutable, so their duration is coexistent) much lesse humane actions, or what is dispens'd solely by divine providence, without mediation of secondary causes. Prophecy strictly taken, is a prediction of what contingent.

* There's va-
 tes preterito-
 rum with Dr.
 Jackson in his

Knowledge of Christ Jesus, chap. 17. with Adrian in his *Isagog. in S. Scripturam*, Prophecy is of things past, present, or to come. Moses by the spirit of prophecy wrote about the creation. See also 1 Sam. 10. 2. 2. Kings 6. 11. Chalcas in Homer knew (τὰ τ' ἔοντα τὰ τ' ἰσθόμενα, πᾶσι τ' ἔοντα) Things present, future, and past. Elisha prophesied of things present, 2. Kings 5. 26. 'Οὐ τὴν μέλλοντα περινοῶσιν μόνον ἢ πελάγειν, περιπύου ποιοῦ; ἀλλὰ καὶ τῶν περιγινόμενων τῶν γινώσκιν ἐκ θεοῦ πρὸ λαβῶν, περιφῆς λέγεται. See reverend Mr. Boyle upon *Chrysost.* in Gen. Hom. 2. p. 7. περιφῆς is the same that περιφῆς (in *Enseb. demonstrat. Evang. lib. 5. proemio*) one that prophesyeth. That περιφῆς is oft the same that περιφῆς, is clear'd by Exod. 7. 1. (as translated by Onkelos, (And Jehovah said unto Moses, See, I have made thee a Master (or Prince) to Pharaoh; and Aaron thy brother shall be thine interpreter.) Molinæus his *vates*, lib. 1. c. 4. Scultetus his *delictæ evangel.* c. 7. and authours quoted by H. Stephen in his *Lexicon* upon the word περιφῆς; but if it ought always (as the Lexicographer now prais'd conceive) to be interpreted according to that notion, I cannot see why Prophets should be distinguished from other, Gods Ministers (*Eph. 4. 11.*) who were undeniably *antistes Dei & sacrorum*. The most common use of the word *Prophet*, (besides consent of authours, whom I might in great plenty and with little labour quote to this purpose) assureth us that the preposition *per* as an ingredient of περιφῆς, hath for the most part its proper signification. *Antistes sanorum*, with Heathens were called *propheta*, because some of them were the mouths of Oracles. We see how *propheta* by a familiar Synecdoche might be enlarged to the full signification of *Antistes*. Epimenides is entitl'd a *prophet* by Paul in his Epistle to Titus, chap. 1. Besides that he is reported to have been a *prophet* (properly so called) by Tully (*de Divinat. lib. 1.*) he might also deserve the name, in that ἀληθείας καὶ παρρησίας περιφῆς (which Diogenes arrogates to himself in Lucian, ἐκ βίῃς πράξει). περιφῆς signifying a foreteller of things future, as well as μάρτυς, might be used for a Poet, (ordinary practise of authentick authours sufficiently warranting) who much more properly might be called μάρτυς. Poets feign'd themselves Enthusiasts.

name

name of prophecy, as not leſſe difficult, and proceeding from the ſame principles. *Let them ſhew the former things what they be, or declare us things for to come, that we may know ye are gods,* Eſa. 41. 22. 23. *Tria propoſuerat Porphyrius de divinis operibus: Primum ad hac animam eſſe cauſam instrumentalem: Secundum, animam quandoque eſſe cauſam principalem: Tertium, animam poſſe ita eſſe ex aequo concauſam, ut ex ea, Spirituſque divino, tertia quadam ſpecies ſubſtantia, vel ſubſiſtentia fiat.* Jambl. de myſt. c. 28.

Ait animam quandoque generare poteſtatem, eſſenti- amque demoniacam imaginantem futura, ibid.

Porphyrius ait, *Vaticinium eſſe paſſionem quandam phantaſia ſubortam, vel ex cogitationibus noſtris, vel inſtinctu corporalis in nobis natura, vel ſimiliter incidentem, ut & phreneticis contingit vaticinari. Ad hoc autem adhibet ſigna, quod in ſtatu vaticinii agit quidem imago- natio vehementer, ſenſu autem interim occupantur, & co- hibentur: Item quod ſuffumigationes adhibentur divina- turo, videlicet ad phantaſiam afficiendam. Item invocati- ones ad eandem affectionem incitandam. Item quod non omnes, ſed juvenes ſimplicioresq, ad hoc idonei ſunt.* Jambl. de Myſter. c. 29.

Porphyrius conſeſtabat affectionem quandam noſtrae na- ture vel corporalem, vel animale ad vaticinium conferre præcipue, ex eo quod qui advocabant in hominem vatici- nium, geſtabant lapillos quosdam, atq; herbas, ligabantq; nodos ſacros, itémque ligata ſolvebant: mutabant quoque propoſita in eis, qui talia ab illis acceperant, & ex malis meliora reddebant: ibid.

Idem ait, *Non eſſe contemnendam artem, qua ex certis vaporibus ad ignem ſub opportunis ſtellarum influxibus facit deorum idola in aere protinus apparentia ſimilia qua- dammodo diis, & habentia ſimile aliquam efficaciam:* ibid.

Porphyrius ait, *Idolorum factores in fabrica obſervare cœleſtium curſum, dicentes, quo potiffimum cœleſtium cur- rente, & cum quo, vel quibus concurrente vaticinia vera*

The faculty of prophecy arrogated to the devil.

provenient, aut falsa: item quæ ibi fiunt, utrum significativa sint, effectivæve, vel contra significationis efficacia vacua. cap. eodem.

There be some perfumes prescrib'd by the writers of naturall magick, which procure pleasant dreams; and some others (as they say) that procure prophetically dreams; as the seeds of flax, fleawort, &c. Thus the Lord Verulam in his naturall history, *cent. 10. exper. 933.*

That the Teraphim (mentioned in Genesis, and Judges, and Hosea) were us'd in divination, is conspicuous from S. Austine in's 94. question upon Genesis, from Aben-ezra upon the 31. of Genesis, and from the names by which the word is translated. We find in the Septuagint, in Hosea, *ἰδύλας* the same word by which they interpret *Urim*, in the 28. of the first of Samuel; in Zachary *τὸ ὑποφθγγουί-νυς* * with Aquila the Teraphim are *φαντασμαί*. In the Targum of Hosea, *תריפין declarantes*. In the 4. of Hosea, verse 12. *My people ask counsel at their stocks, and their staffe declareth unto them*. A wisard is call'd *עו"ן*, Levit. 20. 6. 27. and a living creature whose mouth, after it had been put in the mouth of the wisard, foretold future things, *עו"ן* by Jews from *ע"ו* *to know*. The devil and his agents arrogated to themselves the faculty of foreknowing and declaring future things, and many were so fond as to believe them. Such future events as proceeded in an ordinary course from celestially and sublunary bodies, the devil might foretell by his insight into nature: but predictions of this sort are improperly term'd prophecy. He might discover some future contingent things by knowing the Scriptures; as that Alexander the great should subdue the Persians. He might foretell also what God revealed to him: the deaths perhaps of some persons, because God had appointed him their executioner. Sometimes he gave his Oracles according to conjecturall knowledge, as taking notice of humane affairs; their counsells and contrivances. * He dissembled his ignorance oft by silence, oft by ambiguous answers. He fasten'd.

* *φιλον ὃς οἱ τῶν
ἡλῶν τὰ καί-
εα. (Æschil-
lus in his Ἐπὶ
ὅτι θύσας.)
Προβόπας sent
to Dodona (in
Æschilus his
Prometheus)
ἔχον δ' ἀναγ-
γέλλοντες αἰο-
λοσύμους χη-
σμούς, ἀσήμε-
σοι κείτους τ' ἡ-
ρημύμους.*

fasten'd his predictions to materiall symbols, as accommodate to mans earthy affections, and alienating the mind from what spirituall. In *παρὰ ὅσων*, now mentioned, and other his delusions, would have the postures of the starres observed, that so he might induce men to worship the host of heaven. But these and † other such his arts settle far below prophecy. Holy Scriptures altogether direct us to God as the fountain of those precious gifts conferr'd upon Prophets, and the sole object of our praise and thankfulness due for them. S. John (Apoc. 1. 10.) *heard behind him a great voice as of a trumpet.* These words *behind me*, as M. Brightman observes, are wont to shadow out the free mercy of God, which recallesh us being carelesse, not regarding, negligent. So in Isaiah chap. 30. 21. *Thy ears shall heare a word behind thee, saying, This is the way, walk in it.* Jewish Doctours derogate from that freedome, according to which God communicates himself, by the severall conditions which they feigne to be prerequired, that one should become a Prophet. Their first is (הכנה טבעית) a naturall disposition, to wit, a good temperature of body, even from the conception. See Maimon. in *More Nevochim*, p. 2. c. 36. Secondly, that the party be (בעל מדות) amply accomplished with wit and fortunes. Abarbinel (in his preface to his Comments upon Esay) requires descent or pedigree elevating above the vulgar (אין הקבר) משה שבינתו אלא על המשפחות המיוחסות בישראל *Dixere (Rabbini nostri) beate memoria non quiescere facit sanctus benedictus ille shechinam suam, nisi super familias prosapiatas que in Israele.* Esay (saith he) *was of the seed royall, and exceeded others in the spirit of prophesie by virtue of his family.* Thirdly, (פרישות) a se-

humble. This I conceive to be the meaning of בפרני ואכלו *הפרוש צהלתו*. That he is shie of whatsoever is wont to divert from the practise of piety, is intimated in the words following: Rabbam (de fundament. Legis, c. 7. parag. 2.) prescribes to such as would be candidates for the spirit of prophecy, sanctimony and abstinency from commerce with the world. דוח הקרש צווחת שנאתי קהל מרעים ועם רשעים לא אשב *Spiritus S. vociferatur, odi cunctum improborum, & cum impiis non habitabo.* Thus R. Isaac in Tauchuma. fol. 76.

† See Clemens Alexand. in's *Admonit. ad Gentes.* Euseb. his proem. to his first book *d'mon. Evang.* Strozzius *Cogn. de spirit. & incant. part. 1. lib. 3. c. 2.*

|| I have learn'd what פרישות is from חוכת הלבבות (translated by Bechai from the originall in Arabick into Hebrew in a Tractate of it inscrib'd שער הפרישות c. 4. I find that a Pharisee is one that celebrates a jubile in his countenance, but mourneth inwardly; his heart is exceedingly large, but so as his soul is very

* See Bava
Bathra, cap. 1.
Jachiad. præ-
fat. to his
comment. up-
on Daniel.

questration from common and profane custome of life. Fourthly, * (הכנת מקום) congruity of place: this they deny to be found any where but in Judea. Fifthly, (הכנת זמן) opportunity of time. All ages (say they) are not accomodate for the receiving of prophecies. Sixthly, (הכנת ארצית) a divine disposition, that is, the free gift and suggestion of God, without which the other conditions are by them grafted to remain impotent and unfruitfull.

* De mysteriis
cap. 18.

We may almost by one glance upon sacred Scriptures, perceive that the greater part of these conditions were not common to all prophets there mentioned. Jamblichus is Orthodox: *Verum namque vaticinium* (* saith he) *non est natura passibilis, & aliquo corpore, loco, tempore clausa, sed ab his omnibus absoluta, ut queat quocunque in loco vel tempore facta, pariter simplicitérque prospicere*: True prophecy is not of a passible nature, cloystred up in some certain body, place or time, but free from all these, that it may foresee alike things done in any place, and at any time. Gregory and Thom. Aquinas *συμπροφητεύουσιν*. Ait Gregorius in homil. Pentecostes: *Implet* (scilicet Spiritus Sanctus) *citharædum puerum, & Psalmistam facit: Implet pastorem armentarium, sycomoros vellicantem, & prophetam facit. Non ergo requiritur aliqua dispositio precedens ad prophetiam, sed dependet ex sola voluntate Spiritus sancti, de quo dicitur 1. ad Cor. 12. Hac omnia operatur unus atque idem Spiritus, dividens singulis prout vult*: Thom. Aquin. 2.2. Qu. 172. Art. 3.

As it is clear that God determined not the dispensation of prophecies to circumstances of time and place, nor yet to mens naturall tempers or fortunes; so likewise that the spirit of prophecy found Balaam mingled with malice and covetousnesse, and Saul out of envy persecuting David, how abstracted soever they were from these vices whilest they prophesied. I acknowledge that Gods Prophets, as many of them as were sanctified, could not but be emancipated from the tyranny of vile affections, but moreover had all corruptions settled, which might hinder them from attend-

attending to God speaking to them. God did not alwayes immediately work the latter of these effects in their minds. Elisha (2.Kings 3.15.) called for a minstrell, to dispell his grief (* say some Hebrew Doctours) for the losse of Elijah, from whose translation till the then present occasion, the spirit of prophecy (* say the same authours) rested not upon him: to compose his spirits, (|| say some,) much mov'd with indignation at Jehoram. See also 1.Sam.10.5. chap. 16.17. Tacitus saith of the Jews (*Hist.lib.5.*) *Sacerdotes eorum tibiis, timpanisque, concinebant.* Grotius upon the last of the Scriptures quoted, thus commenteth. *Marinus de Proclo: παρεκάλειεν ἢ ἐλάσσει ὕμνος λυγρὸν καὶ λεγόμενον ὅτι ὕμνων, πάντα εἰρμύην ὅτι παθῶν ἐρίγνετο καὶ ἀπαρξία.* Apollonius de Miris, *ἰάτης ἢ χαλῶλης τῆς διαβολῆς ἐνσάσεις. ubi & alia ad hanc rem.* *Pythagoreis moris fuit, ait Quintilianus lib.9. cap.4. cum somnum peterant, ad lyram prius lenire mentes, ut si quid fuisset turbidarum cogitationum componerent.* Plato likewise in's laws attributes the same vertue to musick. Adde that of Stesichorus, *παυμοσύνας φειδὲ μολῆς τε Ἀπέλλων.* See also Butler in the Preface to his principles of Musick. As Elisha's mind might be settled and quieted by Musick, so also rays'd up to an expectation of God communicating himself.

Thirdly, Christ knew all truths from all eternity, depended not upon any for information about those truths which he delivered.

Fourthly, whereas Prophets and Prophetesses in times past receiv'd divine truths after divers manners, Christ according to his humane nature, in all probability, was onely inform'd that way which is most perfect, *viz. by the word of the Lord*, instill'd into his mind when he was awake: That the contents of this reason may become facile, 'tis necessary that I enumerate the severall wayes, after which God revealed himself to Prophets under the Law, and before the Law, and explain some of them. God spake to Elijah by a still small voice, 1.Kings 19.12.

* See R. D. Kimchi upon the place.
|| See R. D. Kimchi, and Ralbag upon the place.

God revealed himself before Christ

to Samuel with a lowder, 1.Sam.3. (Samuel by reason of this voice presented to his outward sence, was esteemed a Prophet throughout Israel.) Such under the New Testament was that by which he signified that Christ was his welbeloved Sonne, in whom he was well pleased, Matth. 3. and that which was heard at our Saviours transfiguration, Matth.17. and another mentioned in the 12. of John. This was called *Bathcol, filia vocis*, and was *gradus unus מדרגות רוח הקודש ex gradibus spiritus sancti*. This way of revealing himself God used frequently after prophecy, and Urim and Thummim ceas'd, in the time of the second Temple, as Paulus Fagius relates upon *Pirke avoth*. The still small voice, and lowder, of which I have spoken, were in all probability produc'd by God, without the concurrence of any creature. God long before the Law given to Moses, prophesied to Hagar by the audible voice of an Angel, that her sonne should be spread into a great nation, Gen.21.18. God after this way severall times reveal'd himself (under the Law) in the Old Testament, to Zacharias and the Virgin Mary in the New. God sometimes spake to his Prophets by outward visions. By fire burning the bush, but not consuming it, Exod.3.2. signified to Moses, that the Israelites, though heavily afflicted, should not be utterly destroyed by the Egyptians. Externall voyces and visions by which things future were presignified, were created by God, or produc'd by the ministry of Angels. Visions might, many of them be carv'd in wood, stone, other matter; more of them (yet not all) be painted. It's impossible to engrave fire, or to paint sounds. The hand-writing upon the wall, which Daniel read, supplied the place of propheticall speech. Each propheticall speech might be exhibited in letters. God spake sometimes by Urim and Thummim, on the breast of the high Priest. Concerning this kind of prediction, see Lev. 8.8. Numb.27.21. 1.Sam.28.6. Josephus *Ἰουδαϊκῆς Ἀρχαιολογίας*, l. 3. c. 9. Aben-ezra, and Menachem upon Exod. 28. Jarchi and Aben-

ben-ezra upon Levit. 8. 8. Maimon. about the implements of the Sanctuary, *cap. 10. sect. 11, 12.* Ainsworth upon Exod. 28. Empereur in Mosi Kimchi *de scientiam, lib. 2. cap. 7.* Whether or no answers given by Urim and Thummim, and the writing upon the wall in Belshazzars palace, were immediately from God, or by the mediation of Angels; is conceal'd from us. The two Tables of the Law given to Moses on mount Sinai, were written with the finger of God, Exod. 31. 18. If we compare with this text that of the Psalmist in the 8. Psalme, vers. 3. (*When I consider the heavens the work of thy fingers*) we shall conceive with Maimonides in the 66. chap. of the first part of his *More Nevochim*, that the Law was made the same way that the heavens. He tells us how: All naturall things are called *the work of God*: but more especially what began by creation: such was the Law, saith the same authour. I shall produce his words as construed by Buxtorfius; *Quemadmodum stellas non per instrumentum aliquod in celo collocavit & existere fecit, sed per primam suam voluntatem. Sic quoque Scriptura illa fuit scripta per primam ipsius voluntatem, sine aliquo instrumento.* (This his conceit I find countenanc'd by the fifth chap. of Pirke Avoth.) I shall adde his quotation of the Talmud to the same purpose; *Nosti, quod in hunc sensum in Mischna legitur; decem res creatae sunt inter vespertas, & ex eorum numero quoque est Scriptura Tabularum; ex quo colligimus, extra controversiam, & in confesso apud omnes semper fuisse, Scripturam tabularum esse sicut reliqua opera creationis, quemadmodum in Mischna exposuimus.* Cabbalists say, that God created the world in order to the Law. In the creation of the world the holy Ghost moved upon the waters; when the Law was to be engraven upon the tables of stone, God descended upon the mount: The same finger which wrought the book of nature, wrote the Law: The world's *potentia divina*, the Law *voluntas Dei protensa*. The world's a compendious expression or copy of Gods

power, the Law of his will; this in letters, that in hiero-

* Who conceive from *Act. 7. 53. Gal. 3. 19. Heb. 2. 2.* the Law was spoken by Angels, (besides that the Syriack interpreter *Act. 7. 53.* hath **כִּי פִּרְשָׁהּ מִלְּאֲכָנִי** *Per manum mandati angelis*, and by this Angel meaneth Christ, as may be gathered from his translation of *Gen. 3. 19.* where he hath **מִלְּאֲכָנִי** *angels*, in that angels are distinguished from a Mediatour, who as he thought was no other but Christ; neither could more angels then one, unless because they organiz'd the air, or clouds, or some other body, be said to pronounce the Law) may see Heinſius upon the first of those texts. Maimon. also telleth us (in his *Moré Nevochim*, *par. 2. c. 41.*) **שֶׁהַנְּבִיא פְּעֻמִּים נִקְרָא מִלָּאךְ** that a Prophet is oft called an Angel. There are mentioned in the acts of the Nicene Council, *part. 2. lib. 1. c. 4.* **ἀγγέλους νομοδιδόντων, ἢ ἀγγελῶν ἀπὸ οὐρανοῦ τῶν ἱερῶν σωτηρίας**.

* See Onkelus upon *Gen. 10. 3.*

ſet the term which beſt pleaſeth Cyprian.) The word of the Lord is called **רוּחַ יְהוָה** *the ſpirit of the Lord*, *Ezech. 11. 5.* and by Onkelus tranſlated **נְבוּאָה רוּחַ יְהוָה** *the ſpirit of prophecy*. **דְּבַר יְהוָה** *the word of the Lord*, *Ezech. 14. 2.* by Onkelus is interpreted **נְבוּאָה פִּרְשָׁהּ** *the word of prophecy*. *Vision*, as likewiſe *the word of the Lord* when it denounceth judgements againſt any people or perſon † is called (**מַשָּׂא**) *a burden*; each of them when delivered in ſleep **חֲלוֹם** *a dream*; and every dream ſent into the mind from God, if predictive of future matters, (that is, **נְבוּאָה בְּחֶלֶם** *prophecy coming in a dream*, as R. D. Kimchi upon *Jer. 23. 27.*) is found under one of theſe. *The hand of the Lord Jehovah*, *Ezech. 8. 1.* is (as Kimchi well

† **מַשָּׂא יְהוָה**
the burden of
the Lord, *Jer.*
23. 33 in Jo-
nathans tar-
gum is

נְבוּאָה רוּחַ יְהוָה
prophecy in the
name of the
Lord.

Prophecy although it properly ſignifies (as the notation of the word ſignifieth) *a prediction in outward words*, is in the mind *various principii*. Thom. Aquin. 2. 2. q. 171. art. 1. concludes that prophecy firſt and principally conſiſts in knowledge, ſe-
cundarily in ſpeech.

gloſ-

glosseth) רוח נבואה כשמותו פתוח the spirit of prophecy as it cometh in its strength. Each propheticall influence may be called the spirit of prophecy, and the spirit of the Lord, as because it is the gift of God, so in that it's fitly resembled by wind: moreover in the first respect may be termed *Spiritus sanctus*, in the other *Spiritus sacer*. On the day of Pentecost when the Apostles were to be endued with the gift of tongues, there came a sound from heaven, as of a mighty rushing wind. Influences, such as that which was called the word of the Lord, enabled the Apostles to speak with severall languages. These, like wind, could not be contained. Balaam could not but speak what God said unto him. When the spirit rested upon the seventy Elders, they prophesied and did not cease, Numb. 11. 25. רוח the Spirit, is interpreted by רוח נבואה the spirit of prophecy, in Onkelus his paraphrase upon that Comma. There's vehemency in the spirit of prophecy, which renders it like a rushing wind. *Nescit tarda molimina Spiritus sanctus*. Those words of Ezechiel chap. 8. The hand of the Lord fell upon me, may be understood concerning the spirit of prophecy, as it comprehends vision and the word of the Lord. The prophet affords instances of both reveal'd to him, in the three chapters next following. And Villalpand tells us, *Spiritum Dei cadere*; there is *irruere*, aut *lapsum esse desuper cum vi, & energia more fulguris*, quo illuminatus simul atque excitatus est propheta, non secus quam si fulgure repente tangeretur. Suidas saith concerning πνεῦμα ναυδος (which God promiseth, Ezech. 11. 19. and elsewhere) that it is not the holy Spirit, but πνεῦμα ὀρεῶν ὀρεινόν. I may say the like concerning the spirit of prophecy, but with this difference; that is of the appetitive facultie, this of the understanding. Prophecy may be called רוח הקודש according to both respects mentioned. I adhere rather to the first as the reason of the name. שכינה, *majestas divina*, which rested upon Prophets with the Jews frequently is רוח הקודש. And the

The spirit of prophecy called shechinah.

spirit of Jacob revived, (וְתַחֵי רוּחַ יַעֲקֹב) Gen. 45. 27. in Jarchie's comment, is interpreted by שְׂרָה עָלָיו שְׂכִינָה

* The resting of the spirit of prophecy upon Prophets is called *descensio*, *Quandoquidem genus humanum in infimo loco, infimoque gradu constitutum est respectu Dei: ipse autem Deus in supremo gradu, non quidem ratione loci, sed ratione essentie, majestatis, & potentie, ideo quando ipsi placet sapientiam largiri alicui, vel prophetie donum super quosdam ex nobis effundere, vocatur mansio prophetie super aliquo, vel habitatio majestatis, & presentie divine in loco aliquo* (יְרִידָה) *Descensio: & e contrario, ablatio prophetie ab homine, aut recessio majestatis divine à loco, quopiam* (עֲלִיָּה) *Ascensio.* Maimon. in More Nevoch. part. 1. c. 10.

אֵין שְׂכִינָה שׁוֹרָה אֱלֹא עַל נְבוֹרָה
Non quiescit shechinah nisi super fortis See Elias in his Tisby upon the word. See also Maimon. in *יְסוֹדֵי תוֹרָה*, chap. 7. sect. 1. and 5. The places of the Talmud, &c. quoted by Vorsius upon these of Maimonides.

* *quievit super eo divina majestas.* In Onkelus his paraphrase by (וְשָׂרָה רוּחַ קוֹרְשָׁא) & *quievit Spiritus sanctus super Jacob;* in Jonathan by (וְשָׂרָה רוּחַ נְבוֹאָה) & *quievit Spiritus prophetia* († to wit, which had forsaken him by reason of his mourning for the supposed death of his son. These glosses upon Gen. 45. 27. unless we conceive the authours of them, all, or some of them heterodoxicall, will perswade that *shechina. rnach hakkodesh*, and *the spirit of prophecy*, had sometimes with Hebrews the same signification. I shall adde another authour for further confirmation. *Our Doctors* (saith Elias Tisbites upon the word (שָׁכַן) *call the holy Ghost shechinah, because it resteth upon*

the Prophets. In the authours words קְרָאוּ רוּחַ לְרוּחַ
 הקורש שְׂכִינָה עַל שָׁם שֶׁהוּא שָׁכַן עַל הַנְּבִיאִים
 In the Gemara of Massecheth Joma, cap. 1. שְׂכִינָה and רוּחַ הקורש are reckoned as two of five distinct ornaments in which the second temple came short of the first. It's there enquired why the word by which God signified that *he would be glorified in the second temple*, Hag. 1. 8. should suffer an Apocope of *He*, written ואֶכְבֹּד rather than ואֶכְבֹּדָה (and I will be glorified)? The answer there given is this, דְּחִסְרוֹ אֱלֹו חֲמִשָּׁה דְּבָרִים שֶׁהָיוּ בֵּין מִקְדָּשׁ רִאשׁוֹן לְמִקְדָּשׁ שֵׁנִי וְאֱלֹו הֵן אֶרֶץ וְכַפֹּרֶת וְכִרְוָכִים אֵשׁ וְשְׂכִינָה וְרוּחַ הקורש ואִוִּרִים וְתוֹמִים

These five things were wanting by which the first and the

the second Sanctuary differed, & these are they, *Arca cum propitiatorio & Cherubim, Ignis caelestis, Adjectas divina, Spiritus sanctus, Urin & Thummim.* In Shulchan Aruch, under the radix ככר the five things mentioned by Talmudists, in the place quoted are thus distinguished. ארון כפורת וכרובים אחד שכינה שני רוח החורש שהוא נבואה שלישי אורים ותומים רביעי אשמן השמים חמישי:

Arca, operculum, & Cherubim, una res: Majestas divina, res secunda: Spiritus sanctus, qui & prophetia, restertia: Urin & Thummim, res quarta: ignis de caelo, res quinta. The same are reckon'd up, but in other order, by R. D. Kimchi upon Haggai 1.8. The first is omitted by Rasi upon that text, who yet quoteth Massechieth Joma. There is nothing in these testimonies (howsoever they have been misinterpreted) repugnant to what I have asserted. It's clear that by *shechinah* they mean the glory of God appearing between the cherubims. I see not but that according to the minds of Hebrew Doctours, God may be said to dwell or to abide, wheresoever he declareth himself by any supernaturall effect; as in the bush in which he appeared to Moses; or mount Sinai, where he gave the Law; in the first Sanctuary; in the minds of Prophets, and of all sanctified persons. Nothing's more usuall, then that the effect which manifesteth divine power, should be called *shechinah*. Divine abode or dwelling, in this notion is abstracted from brevity and longinquity of time (unlesse with Ramus and his sectatours, we comprehend eternity within the latitude of time, as common to all durations) is indifferent to all times howsoever extended. * *Shechinah* is the same that *Gods presence*, by supernaturall manifestation of himself. As *shechinah* call'd the spirit of

* *Shechinah* properly signifies abode or dwelling any where; but

tropically that which abideth or resteth in any place, and *קט' יסוֹחֵר* any extraordinary effect of divine power, such a glorious symbole of Gods presence and power hath the Name of God. Exod. 14. 10 *And they saw the God of Israel*, &c. is in Onkelus his Targum, *And they saw the glory of the God of Israel*, in the Seventy, *וַיֵּשׁוּב רֹאשׁוֹ וַיַּרְא אֶת מַעְבַּדֵּי יְהוָה* *And they saw the place where the God of Israel stood.*

The glory of the Lord, the same with shechinah.

the Lord (Ezech. 11.5. and with Jews commonly *the holy spirit*) is said to have rested upon certain persons, and in certain places; so *the spirit of glory and of God*, is said to rest upon those, who are reproched for the name of Christ, 1. Pet. 4. 14. Gods glory is manifested by those gracious effects of his spirit, wherewith he supporteth those, who suffer for his sake. The heart of a believer reproched for the name of Christ, is (as Onkelus paraphraseth upon Gen. 28. 17. in which Comma, the place in which Jacob slept, is called *the house of God*, and *the gate of heaven*) no private place, but a place wherein God taketh pleasure; and over against this place is the gate of heaven. *וְעַל פֶּתַח הַבַּיִת* (which Beza did not apprehend) may be an exegesis of *וְעַל פֶּתַח הַבַּיִת*. The Syriack Interpreter saw as much, with whom *וְעַל פֶּתַח הַבַּיִת*, is construed, *וְעַל פֶּתַח הַבַּיִת*.

*Quia Spiritus gloriosus Dei quiescit super vos. * A cloud*

* See Esay 4. 5. and D. Kimchi upon that text. *הָיָה עִנָּן הַכְבוֹד חֹנֶה בְּמִשְׁכֹּו וּבְבֵית הַמִּקְדָּשׁ אֲבָל בְּשׁוּב הַגּוֹלֹת יֵרָאֶה עִנָּן הַכְבוֹד עַל בְּתֵי הַחֲכָמִים וְהַגְּדֻלִּים וְהַחֲסִידִים וְעֵשֶׂן הוּא הָעִנָּן הַזֶּה* In these words of Kimchi, the cloud which rested over the Tabernacle, and that which in the Sanctuary of the Temple, as also one feigned about to over-shadow by day the houses of Jews eminent above the vulgar in wisdom & religion, in the times of restoration and refreshment, is called a cloud of glory.

in which God appeared to the Israelites (Exod. 16. 10.) is called (in Hebrew *יְהוָה כְּבוֹד* in Onkelus *יְקָרָא רִי*) *the glory of the Lord*. The clouds by which God was manifested in the Sanctuary, is call'd by Hebrews *Shechinah*. God promiseth Exod. 29. 43. *that the tabernacle should be sanctified by his glory*. And vers. 45. *that he would dwell among the children of Israel*; (in Onkelus his translation, *that he would settle his shechinah in the midst of the children of Israel*).

We cannot doubt, but that *the spirit of glory*, in that place of S. Peter quoted, if we appeal to Jews as Interpreters, will prove the same that *shechinah*. Gods manifestation of his presence in his Church upon earth for a determined time, is called *σκήνη* (Apoc. 21. 3.) and is also *shechinah*. There is in Christs humane nature a *shechinah* which shall never expire. The place in which Jacob slept,

as he was going from Beersheba toward Haran, in Onkelus upon Gen. 28. 16. is a place in which (יְקָרָא דִּי) *the glory of the Lord rested*. To a place so graciously visited by God, is contradistinguished in the same paraphrase on the verse following, אַחֲרֵי חֲרִיטָא *a private place*. It's competently clear, that each supernaturall effect of divine power may be called *shechinah*. I see not but **Ruach Hakodesh*, as without the sacred Trinity, and *shechinah*, may be esteemed reciprocally. Prophecy is called *the spirit of the Lord*, Ezech. 11. 5. wisdom, understanding, counsell and might, knowledge, & the fear of the Lord, are called *the spirit of the Lord*, Ezech. 11. 2. See also Ezech. 11. 19. 2. Pet. 4. 14. Exod. 21. 3. with Jews and Mahumedans (which learned M. Selden observes in *Encyclopaedia originis* p. 21.) רוח דקודש is *Spiritus sanctus sapor ordinator quiescens*. Ordination with the Jews (saith the author prais'd, *ibid.*) according to it's externall effect, redderat idonvos iudicis exercendis, added up in **Synedrastic compari possem*. The internal effect was רוח דקודש *the holy Ghost*. If any Jewish writers affirm that this gift was conferr'd in ordination, towards the latter times of the second Temple, they must understand, if they will consist with themselves, some virtue distinct from prophecy; which might enable to decide causes propounded. It's generally confess'd by Jews, that God withheld from their forefathers the spirit of prophecy, within short time after the building of the second house. What may be objected concerning their dissensions in judicatures may easily be removed, unlesse it can be prov'd that Jews thought that such virtue was perpetually conferr'd in ordination, and could not be forfeited. The Seventy, of which the first great *Sanhedrin* consisted, as soon as they were ordained by God, were endued with *the spirit of prophecy*. From this event (I conjecture) *Spiritus sanctus* began to signifie *the inward effect of ordination*, in what sense soever us'd afterwards. No one can doubt but (רוח) *the spirit*, is (as Onkelus paraphraseth) רוח נבואה *the spirit of prophecy*, Num. 11. 25, 29. I deny not but *Ruach Hak-*

* *Ruach hakodesh*, or the Spirit of God, (the third person of the sacred Trinity excepted) and *shechinah*, are of equal latitude.

* viz. five viginti trium vale, five septuaginta unus vale.

S. Peters spirit of glory and of God, explained.

* *πνεῦμα ἁγίου* is used in this sense, Iohn 7. 39. Acts 19. 1.

Hakodesh, & *Shechinah*, signifie distinct things in Massecheth Joma, and some other places quoted. It's sufficiently known that *ob defectum vocabulorum*, words frequently without additament, are by use determin'd to part of their primary significations. I may adde that * *Ruach Hakodesh*, (*the holy Ghost*, or *the spirit of God*) is more frequently used for *the spirit of prophecy*, then for other exhibitions of Gods extraordinary presence. This occasion'd a mistake in Bomberge's and Buxtorf's edition of Onkelus upon Exod. 31. 3. They insert *לְבַרְחָה* after *רוח*. *The spirit of God* conferr'd upon Bezaleel, (Exod. 31. 3.) with Onkelus, according to the Spanish Bible, is a *spirit from before the Lord*, but with Bomberge and Buxtorf *the spirit of prophecy from before the Lord*. The spirit of prophecy evermore inform'd what was, is, or should be done; The spirit conferr'd upon Bezaleel onely enabled him to do somewhat. The holy Ghost suggested to Bezaleel skil in order to the structure of the Tabernacle. Those have mistaken them to have been reciprocally. Those who are reproched for the name of Christ, may probably be said to have *the spirit of glory resting on them*, in regard of their present glorious condition (by reason of the value and excellency of grace) to be preferr'd before worldly prosperity; to have the spirit of God resting upon them, in that they are assured by * divine revelation, and the comfortable influence of Gods spirit, that God will adde a gracious event to their sufferings. Their sufferings, if we subduct the spirit of glory, and the spirit of God, will be much

* Prophecy is archetypally in God, in those who are instructed by Gods prophets, as com-

modities in the possession of those who have purchased them at the second hand. Who instructed by a Prophet, relates future contingent things, cannot without acyrtologie be called a Prophet (*Aquin. 2. 2. quest. 173. art. 2. 3.*) yet may be said to have the spirit of God resting upon him, as affected with any prophecy applied to his own occasions, by speciall aid from Gods spirit. To interpret prophecies contained in sacred Scriptures, is to prophecy, 1. Cor. 14. 1, 3, 4, 5, 6. I deny not but *προφητεία* may signifie the same that *εὐαγγέλιον*, and consequently be attributed to those who interpret Scriptures immediately doctrinall: but *to prophecy* seems to signifie, as I have said in 1. Cor. 14. as in the 6. verse, distinguished from doctrine. See Beza upon the place.

sunk

Prophecy was sometimes coexistent with the second temple. 41

sunk below nothing. That I may yet more fully explain this Scripture, *the spirit of glory* seems to allude to Elay 4. 5. 6. and to *the pillar of the cloud* which marched before the Israelites by day, and that *of fire*, which went before them by night in the wilder nesse. The comfortable influences of Gods spirit in the hearts of those who are reproched for the name of Christ, may be fitly called *the spirit of glory*, in that a pledge of Gods extraordinary presence; but moreover as like *the pillar of fire*, illuminating and comforting them beset with gloomy afflictions, and like a *cloud* sheltering them from temptations which are suggested by their sufferings. That I may adde another glosse, a cloud of afflictions resting upon Gods children, is so farre from intercepting the light and sun-shine of Gods countenance, that with the cloud which overshadowed the tabernacle, and that which rested in the temple, it's a token and pledge of his more then ordinary presence. It may be enquired how *ruach hakkodesh*, if it signifie *propheticall influence*, can be said to have been wanting in the times of the second Temple, unlesse Haggie, Zachary, and Malachy be denied to have been Prophets. R. Bechai upon the parafschah in Genesis, called וינש, endeavoureth to remove this scruple.

The Scripture saith, ואכבר, as if it should say, אשרה כי הכבוד שחוא שכינה אלא שלא שרתה בו תדיר כמו בכותל הבית ראשון *Habitare faciam in eo gloriam, qua est*

to be excepted. The Jews in whose age John the Baptist lived, counted him a Prophet, Matth. 14. 5. & 21. 6. Our Saviour is said (in Josephus *Antiquit. Judaic. lib. 18. c. 4.*) to have been (σφδς αἰνῆς) a wise man, (he meaneth a Prophet.) Josephus (in his *Jew sh warre*) reporteth himself to have been a Prophet, that he foretold to Vespasian Nero's death. Abarbinel upon Esay 11. maketh the times of the second Temple altogether barren of prophecy, that he might render them incapable of the Messias. He misreporteth his brethren the Rabbins into the same opinion. The Prophet (he saith) reckoneth up ten conditions, which must necessarily be found in King Messias. The first of them concerneth his lineage and family. The second condition containeth his degree of prophecy. The Spirit of Jehovah which should rest upon the Messias, is with Abarbinel *the Spirit of prophesie*. This prophecy concerning the Messias, could not (saith he) be fulfilled in Hezekiah, because he was not a Prophet; nor in the times of the second Temple, *quod non fuerit in eis prophetia, & non Spiritus sanctus. sicut acceperunt sapientes beata memoria.*

* The latter times, as well as the first under the second Temple, are

Why Symbols of Gods extraordinary presence.

Shechinah: sed non habitavit in eo ita jugiter ut in templo primo. *Shechinah* here signifies otherwise then in comments upon Haggie 1.8. afore-quoted, viz. *the spirit of prophecy*. Seder Olam zuta determineth in what yeare of the world prophecy expired. **בִּימֵי מְשׁוֹלֵם מְלָכָה כְּלָכוֹת יוֹן בִּשְׁנַת חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לְמָרִי וּפְרָם מִחֵן הַנִּי זְכָרִיָּה וּמְלָאכִי בְּאוֹתוֹ הַזֶּמֶן פָּסְקָה גְבוּאָה מִיִּשְׂרָאֵל חֵיָּא שְׁנַת ג' אֲלָפִים וְד' מֵאוֹת וָאַרְבַּע לְכִרְיָתָא עֻלָּא:**
In diebus Meshullam floruit regnum Gracia, anno scilicet quinquagesimo secundo Medorum & Persarum: & mortui sunt Haggai, Zacharia, & Maleachi. Eo tempore cessavit prophetia ab Israel: ipse est annus mundi ter millesimus quadringentesimus quartus. Aben-ezra saith of Malachy (in *Malach. c. 1.*) **וְהוּא סוֹק הַנְּבִיאִים** that he was the last of the Prophets. The greater part of the Jews, by whom prophecy is termed **רוּחַ הַקּוֹדֶשׁ** forasmuch as they deny distinction of persons in the Divine essence, attended in the use of the term, that *God* (**הַקֹּדֶשׁ**) *that holy blessed one* (as they love to speak) *was a Spirit.* (*The holy Spirit*) doth not onely signify *the third person in the sacred Trinity*, but likewise *the essence of God*. Tropes from the cause to the effect, & from the thing signified to the signe are usuall. But perhaps the name *Ruach hakkodesh* as signifying *prophecy*, was first borrowed from the third person of the glorious Trinity. We gather from the writings of some Rabbies on this side Christ, (besides that it's uncertain whether or no prophecy before Christ incarnated, was call'd *the holy Ghost*) a Trinity of Divine Persons. *Shechinah* is call'd *the spirit of the Lord*, Ezech. 11. 5. *the spirit of God*, 1. Pet. 4. 14. The word *spirit* in each of these Scriptures, is by a Metonymie translated from the holy Ghost to the thing there signified.

Left any demand, why propheticall influences, or any other symbole of Gods extraordinary presence, should be called by the name of the third, rather then of the first or second person of the sacred Trinity, I propound as probable these reasons following.

1. *The*

Called by the name of the third Person of the S. Trinity. 43

1. *The Spirit of God moving upon the face of the waters*, (Gen. 1. 2.) supposeth for God cherishing, ripening, perfecting the rudiments of the world in the creation. What transcends the sphere of created activity, is equivalent to creation. The archetypall discovery of things contingent and future, is of that rank. Should I yield that *the bodies* assumed by God the Sonne, when he precluded to his incarnation; the *fire* which appeared to Moses in the bush; the *pillar of fire*, and *the pillar of the cloud*, which went before the Israelites in the wilderness; the *cloud and lightning* upon mount Sinai; *the fire* which consum'd the sacrifices, and *the cloud* over the ark in the Sanctuary, &c. were not produc'd immediately out of the barren wombe of *non-entity*, nor yet from indispos'd matter; yet by an allusion made to an expression us'd in the history of the beginning of Gods works *ad extra*, the holy Ghost may signifie Gods more then ordinary manifestation of himself.

2. As *creation* (which was the first of Gods works) is attributed to the first person of the sacred Trinity; *redemption* which is the foundation of all good to be communicated to us, which fallen man cannot lay claim to *titulo creatura*, to God the Sonne; so *Gods manifestations of himself*, which conferre to the applying of *Christs merits* to our selves, which bring *salvation home* to our souls, are attributed to the third person. Prophecies which illuminate our minds, and sanctifying graces are by this account fitly ascrib'd to the Spirit.

3. If we attend the order of persons in the sacred Trinity, the holy Ghost is nearest to creatures: So the absolving and perfecting of Gods works is congruously attributed to him: He is fitly said *to brood the waters*, *to overshadow the Virgin Mary*, *to seal the elect*. Apponit *ultimam manum* to propheticall influences. *The hand of the Lord fell upon Ezechiel*, Ezech. 8. 1.

In the minds of all Prophets illuminated by the word of

44 Prophecy (falsely) refer'd to a vigour of innate idea's.

Lord, or vision צורית רוחנית *insculpta est forma spiritualis*, (as R. Meir in Avoda Kodech, but in another sense). I conceive not that God spake to the Prophets by compounding or dividing acquired *species*, although I think not that way impossible. Jamblichus requires the same conditions to prophecy, which Plotinus (in the last book of his last Enneade, and the last chapter;) to consummate mans happinesse. * *Prasagia* (saith he) *sunt anima redeuntis in se, in statu simili somno, in se (inquam, id est, in rationes seminales & intellectuales*. He expresseth himself more clearly in these words following: *Quoniam verò sunt in anima rationes generabilium penes potentiam ejus, tum effectivam, tum etiam cognitivam, atque hæ rationes dependent à rationibus, quæ sunt in diis; idè anima his conjuncta, rationes in se suscitatur in actum*. There is a seminall vertue in the cognitive part of the soul, which cherish'd by an union made with the divine nature, propagateth it self into prophecy. The soul withdrawing its self from worldly affairs, is thickened into stronger vertue, and suscitated by an union made with the idea's in the divine essence, is productive of prophecy. Plato in his sixth book *de Republ.* giveth the same accompt of Philosophy to be attained, & was of the same opinion concerning Prophecy. Marsilius Ficinus in his argument to that book, expresseth Plato's judgement in these words; *Ostendit Plato Philosophi mentem in ipsa veritatis indagatione se jungi à corpore, atque ex quadam sui cognitione divina menti conjungi, ac per insitas sibi ab initio formulas idearum, ideas ipsas attingere, ab eisque ipso contactu lumen excutere, quo mox facta fecundior concipiat, imò facta validior pariat veritatem, id est, per ipsas suas conceptiones ideis undique congruat*. Compare Plato's words in the book prayesd. To one who is φιλομαθής he prescribes this course; *Οὐκ ἀμεινύνετε, ἐδ' ἀπολήγοι τὰ ἐρωτήματα, πρὶν αὐτὰ ὁ ὄντι ἐκείνῃ τῆς φύσεως ἀΐσθαι, ὅ περ σήκοι ψυχῆς ἐφαπείδῃ τὰ τοιαῦτα. προσήκει ἢ ξυγγεῖν, ἢ παρησιόσας, καὶ μεγέτις πρὸ ὅντως ὄντι, γεννήσας νοῦν, καὶ ἀλήθειαν,*

* De myster.
6.22.

γνοίη

γροίη τε, καὶ ἀλνδῶς ζῶν, καὶ ἡρέσσοιτο. *Non ante fatigetur & ex-
petere desinat, quàm propriam cujusque naturam eà animi
vi attigerit quàm id apprehendere convenit. convenit autem
vi quadam cognatâ: quàm cùm adhaferit, seque ei quod ve-
rè est, miscuerit, atque inde reverâ intelligentiam verita-
tèmq; genuerit, cognoscet utique verum, verèq; vivet
atque aletur.* The soul by an earnest desiring and diligent
searching after truth; (that is, by love) is united (saith he)
to the idea's of the chief good, is thence enlightened and
strengthened, and so conceiv's and brings forth truth, ap-
prehensions congruous to the idea's in the divine essence.
Jews vary somewhat from this opinion, as holding that the
soul whilest the spirit of prophecy resteth upon it, is ming-
led with the order of Angels, call'd *Ishim*. I shall not
spend time in explaining their conceit (which hath in it
more subtilty then truth). See Maimon. in *יסורי התורה*
cap. 2. sect. 2. and Jews cited by Vorstius upon the place.

* Prophecy is not to be referred to innate idea's stirred up
and quickened in the mind; not to a metamorphosis of the
mind, by which some Rabbines imagine it to be elevated
into Angelicall perfection; but to representations produc'd
in the understanding. Those forms infus'd into the minds
of Prophets, whether *visio* or *verbum*, were in them * *non
per modum habitûs, sed per modum passionis, seu impressi-
onis transeuntis.*

As Prophets could not foretell all things, so neither had
they those supernaturall impressions which they received;
remaining with them at all times. Prophetical light was
in their understanding as in the aire, not as in the Sunne.
S. Paul spake with tongues more then all the Corinthians,
1. Cor. 14. 18. probably with more then the rest of the A-
postles by acquired skill; but God suggested language to
each of his extraordinary ministers according to necessity.

That I may yet further explain idea's impress'd upon the
minds of Prophets, I shall shew how they differed one kind
of them from the other. The word of the Lord in the mind

* Prophecy
must necessa-
rily differ also
from the bea-
tificall vision,
*quia evacua-
bitur in patria,*
1. Cor. 13. 8.
* *Tho. Aquin.*
in 2. 2. quæst.
171. art. 3.

46 *How vision and the word of the Lord distinguish'd.*

of the Prophet, is of the same nature with representations produc'd by words; *Vision* after the manner of resemblances arising from things: *Sicut humana consuetudo verbis, ita divina potentia factis loquitur*, (as S. Austine in his 49. epistle.) He who by his word created the world, doth by his power also form his creatures into words. Nor doth he in this way onely apply himself to the outward senses, as did Tarquinius to the messenger sent from his sonne, by lopping off the heads of the tallest poppies. Who received Propheticall vision, had elegant characters written in their minds by the finger of God. Her's eloquence above the style of humane expression. In the first chapter of Ezechiel the eighth verse, *Behold, I even I am against thee, and will execute judgements in the midst of thee, in the sight of the heathen.* Here's *Verbum Domini*. Thus saith the Lord, is prefix'd before it. In the second verse of the tenth chap. *And he spake unto the man cloth'd in linen, and said, Go in between the wheels, even under the Cherub, and fill thy hand with coals of fire from between the Cherubims, and scatter them over the city. And he went in my sight.* Here is *vision*. There the *species* impress'd in the mind of the Prophet were immediately *verborum*, but here *rerum*: There seem'd something to be *spoken*, here somewhat to be *done*. There the Lord foretold the destruction of Jerusalem, here by coles of fire scattered over the city, prefigur'd it. The word of the Lord was either proper or tropicall; and sometimes was contain'd in one trope, and sometimes in an allegory: of this last sort is that Esay 6. 25. *The wolf and the lambe shall feed together.* The same distinction hath place in vision.

In externall visions there might be *tropi & allegoria rerum*, by which future things were presignified. Again, what was presented to the eye, was sometimes reall, sometimes merely an apparition: of the former sort was the cloud which appeared to Elijahs servant; and according to Aben-ezra, the fire in the bush which consumed it not. His words

How vision and the word of the Lord distinguish'd. 47

words are these: *שהיה כסנה בוער כל אשר סביביו* that *it was in the bush, burning round about.* He conceived the fire to purifie the place of the *Shechinah*, or divine presence here, as afterwards the Mount on which the law was given. *The mountain burned with fire*, Deut. 9. 15. The *Shechinah* had fire with it in the first temple. Of the other sort of extérnall visions (not improbably) was *the writing upon the wall* read by Daniel (Dan. 5. 17.) By the *vision of the cloud* rain was foretold; by *the fire in the bush not consuming it*, God reveal'd to Moses that the Israelites afflicted by the Egyptians should not be consumed. That was a tropicall vision, this an allegoricall. In the minds of Prophets (which I may fitly terme Theaters of future events,) we may observe the like difference of visions. They were proper, tropicall, or allegoricall. To this last sort may be referred what we have in the 8. verse of the 8. chapter of the Revelation. *A great mountain burning with fire was cast into the sea, and the third part of the sea became blond. As also third parts of the sunne, moon, and starres darkened, and the day and night not shining for a third part*, verse 12. *And the starre falling down from heaven to earth*, Rev. 9. 1. *the locusts coming out of the smoke upon the earth*; &c. vers. 3. such also the visions of *the horses, and them that sate on them*, verses the 17, 18, 19. by the instances given the first difference of *vision and the word of the Lord* is sufficiently illustrated.

Secondly, These differed, in that *vision* oft times by simple appearances, by terms of invention, as hieroglyphicks, exhibited what should come to passe. Such was the vision of the *seven thunders*, Rev. 10. 4. this is a vision of sounds. This question is propounded in Plato (*lib. 6. de repub.*) *τοῦ οὐρανὸν ὁρῶμεν ἡμῶν αὐτῶν τὰ ὁραόμενα*, (where-with do we see such things as are seen by us?) the answer is, *τῇ ὁψει*. (with sight.) *ὅχι ἐν καὶ ἀκοῇ, τὰ ἀκηρόμενα; καὶ ταῖς ἄλλαις αἰσθήσεσσι, πάντα τὰ αἰσθητά;* do we not also by hearing see those things which are heard; and by other senses other sensi-

48 *How vision and the word of the Lord distinguish'd.*

sensible objects? His answer is affirmative. Each kind of sensible objects are seen by that sense to which they are proportionable. Colours are seen by the eye, & sounds by the ear, &c. Both sounds and colours, all things which were apprehended by any Prophet, such excepted as had representations answerable to articulate and significant voices, were seen by the mind. This of thunder is (I say) a *vision of sounds*. Here *Deus factis loquitur*; here things exhibited to the eye of the mind, represent other things distinct from themselves. But *the word of the Lord* requireth axiomaticall disposition, as we may gather from examples throughout the Scripture.

Thirdly, *Prophetical vision* had evermore *the word of the Lord*, joyned with it, unlesse it exhibited to the mind proper representations of things presignified. But *the word of the Lord*, if conceived in tropicall, or also allegoricall terms, in w^{ch} it was to be exhibited to the people; if not clear by it self, was in proper representations, which also were *verbum Domini*, elucidated in the mind of the prophet. A* prophet properly so call'd understood the analogie between *visions* and the *events* represented by them. Without this knowledge he remained unable to foretell what should come to passe, and so unworthy of the name of a prophet. He onely telleth what is present, but cannot foretell what is future, who imparteth to others prophetically resemblances which he doth not understand: neither visions allegoricall, or simply tropicall, sufficed to predictions. This is clear from † Pharaohs two dreams. Although he saw seven ill favoured and lean-fleshed kine to devour seven well-favoured and fat kine; and the seven thinnè ears of corn, to devour the seven rank and full ears, yet he understood not that there should ensue seven good years, and after those seven bad years, and that the scarcity should consume the plenty, till he met with an interpreter. Joseph through divine illumination could expound Pharaohs visions, in like manner as if they had been originally his own.

* See Thom.
Aquin 2. 2. q.
173. art. 2 (in
corpore articu-
li) & 4. Cum
autem monetur
propheta, sed
non cognoscit,
non est perfecta
prophetia, sed
infirmus qui-
dam propheti-
cus. See also
D. Jackson in
his book enti-
tled, *The know-
ledge of Christ
Jesus*, chap. 16.
† Gen. 41.

How vision and the word of the Lord distinguish'd. 49

own. This light vouchsafed to Joseph was like such similitudes as are wont to be produc'd by speech, and consequently was *verbum Domini*. His understanding unlesse so illuminated could not certainly apprehend from the dreams what should come to passe (although he should have known that they were sent into Pharaohs mind by God, and that they were significative of somewhat future) no more then by its self infallibly foreknow contingent things. No created mind can be raised into this perspicacity. Prescience of what is contingent is proper and peculiar to God. Propheticall vision was oft times illustrated, as we see, by *the word of the Lord*. *The word of the Lord* was manifest in it self, or declar'd by propheticall influence of the same kind. This is their third difference. I acknowledge (without revocation of what hath been said concerning *vision* and *the word of the Lord* distinguished,) that a prophet inform'd by either kind of divine influences mentioned was call'd (*Roch* and *chozeh*) *a seer*, and that God spake to his prophets by *visions*. I well attend that the word of the Lord to Ananias, is call'd (*dequa*) *a vision*, (Acts 9. 10.) that Isaiah *saw* the word of the Lord, Isaiah 2. 1. moreover that God spake in divers manners to the Fathers by the prophets. An answer is mingled with the objection. I adde that the understanding may be call'd *the eye of the soul*, that a prophet by Heathens was call'd *vates* (as some conceive) *a vi mentis*, as more perspicacious then others; that *the word of the Lord*, was supernaturall light. Moreover that externall words, (*λόγος προφητικός*) when written, became the objects of outward sight, and that *Deus factis loquitur*. Abarbinel in his preface to his comment upon Esay, conceiveth (although we read oft in sacred Scriptures that *God spake to Moses*,) that the Lord never reveal'd himself to Moses, by that kind of prophecy which is call'd *the word of the Lord*. Hence it is clear, he thought *the word of the Lord* to be a distinct kind, or (at least) manner of

H

prophecy,

* Thom. Aquin.
2.2. quæst. 171
art. 1.

prophecy, and that God spake to the prophets by other revelations besides the prophetick word. For further satisfaction see Aristot. Περὶ προφητικῆς, as digested by Goulson, chap. 13. But in his works Græco-Lat. printed at Paris in 4. tomes, Ann. 1639. chapter 21. Μεταφορὰ δ' ἐστὶν οὐνοῦ ματος ἀλλοτρίῃ ἐπιφορὰ, ἢ ἀπὸ γένους ἐπὶ εἶδος, ἢ ἀπὸ εἶδους ἐπὶ γένος. ἢ ἀπὸ εἶδους ἐπὶ εἶδος, ἢ κατὰ τὸ ἀνάλογον.

Angels which appeared visibly to men might be call'd (ἀγγελίας) *visions*, according to Luke 1. 22.

The spirit which keeps our souls in life, performs the offices of the soul, doth abundantly compensate that scantnesse which is in its faculties. Man's happie in his defects. These occasionally unite him to God, who vouchsafes graciously to become their compensation. ὁ δὲ πᾶντα ποιῶν moreover διὰ τὸ πᾶν (see Aristotle in the fifth chapter of his third book *de anima*, c. 18.) the same after an eminent manner agrees to God. Gods works within us are as admirable as his works without us. What he made by creation without us, that he can create again by illumination within us. By repeating what he spake in the beginning of the creation, *Let there be light*; he can make us to understand whatsoever he hath made. What Aristotle attributes to the mind is much rather to be ascrib'd to God. *Intellectus*, as it is *agens*, cannot be said to make all things, but with limitations.

* Any created understanding, at most is but (as Æschylus saith of fire stoln by Prometheus) παντίχρητος οὐδὲ σέλας.

* Colleg. Co-nimbr. in 3. de anima, c. 5. q. 2. a. 1.

* *Intellectus agens* (πάντα ποιῶν) makes all things *quoad cognoscei*. God likewise maketh all things *quoad esse*, καὶ τοῖς μηχανοκροτοῦσι πάντα ἐμὲν τὸ μηχανοκροτῆσαι εἶναι καὶ τὸ ἀγαθὸν ποιῆσαι, ἀλλὰ καὶ τὸ εἶναι τι καὶ τὴν ὑπόστασιν εἶναι αὐτοῖς προσεῖναι. Such things as are known, have not onely to be known, but also to be, even their essences from the chief good, (as Plato divinely in his 6. *de repub.*) Again, the understanding makes all things *quoad cognoscei*, that is, all things which in an ordinary way are known: God can make whatsoever hath a being, to be known. * The Peripateticks tell us, that *intellectus agens* hath three offices: 1. *illustrat phantasmata*: 2. *efficit objectum intelligibile actum*:

is eminently Intellectus agens.

31

actu: 3. producat in intellectu species intelligibiles. Some adde a fourth, viz. that it compoundeth and divideth simple representations of things intelligible. These conditions if truly attributed to the understanding, may be attributed also to God, as concurring with it. * Οὐκ ἔστι τι μὴ ὁρᾶν, ἢ τὰ ὁραόμενα ὁρᾶν. *He makes the sights to see, and such things as are seen to be perceived.* The understanding in all its actions dependeth upon God, but God in the production of intelligible representations needs not the concurrence of the understanding, nor yet the presence of the object from whence those intellectuall forms, which are commonly said to be produc'd *ab intellectu agente*, proceed. *Vision and the word of the Lord* were immediately from God; the intellectuall facultie and intelligible objects not interceding. God hath vouchsafed to perform by himself the three offices of the understanding afore mentioned. Christ, when he had expounded the Scriptures to his disciples, *open'd their understandings*, Luke 24. 44-45. God by giving *the spirit of prophecy*, illustrated what was to be known, illuminated the minds of those to whom he communicated himself, and made what was remote actually intelligible. Moreover *vision and the word of the Lord*, in the minds of prophets were representative of things compounded or divided. Themistius tells us that οὗτος νοῦς ὁμοιωμένος θεῷ μάστιγι νοῦνα, that *intellectus agens* is most like unto God. Alexander in his second book *de anima*, chap. 20. and 21. holds that *intellectus agens* is God, that it is that understanding which was the creatour of all things. Plato seems to be almost of the same opinion by his sixth book *de republica*. Themistius upon the third *de anima* conceives as much. What Aristotle (as appears from his words before cited) attributes to a light within us, Plato (*de repub. lib. 6.*) referres to a sunne without us; to him who is the true light, that enlighteneth every one that cometh into the world, (I mean) to the eternall Sonne of God. Knowledge (saith Plato) is ἡ ἀνορέσις. Besides the eye of

* Plato lib. 6.
de repub.

the mind and intelligible objects, he judgeth a sunne necessary to the procreation of sight, of truth, of knowledge.

Τύτον τεινυ φάναι μὲ λέγειν τὴν σὴ ἀγαθὴ ἐκγονον, ὃν τ' ἀγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ, ὃ, πὶ παρ' αὐτὸ ἐν τῷ νοητῷ τίπω πρὸς τὴν ἑὴν καὶ τὰ νοεώδη, τότ' οὕτως ἐν τῷ ὁρατῷ, πρὸς τὴν ὅτιν καὶ τὰ ὁρώδη. *This sunne (to wit whose beams are knowledge and truth) I call the off-spring (or sonne) of the cheif good, whom the chief good hath begotten like and equall to himself: what this in an intelligible place to the mind and things understood, that the other corporeall sunne in a visible place to the sight and things seen.* Almost each word is big with a deity. *The sonne of the chief good! and whom the chief good hath begotten! and begotten like to himself! and who is that to the mind and things intelligible, which the sunne to the sight and visible objects! and that sunne in an intelligible world, as this in the visible!*

He could not speak more clearly that there is a Sonne of God; or that this Sonne of God is God; or that by him mankind is illustrated. Platonists had as good reason to conceive that S. John was one of their tribe from the ninth as from the first verse of the first chapter of his * Gospel. Mankind is illuminated by Christ the eternall word and wisdom of God. This illumination by Plato hath place in Metaphysicall contemplations. Corruptible things are (saith he) confus'd, mingled with darknesse, and (as colours not illustrated by the sunne) have a perpetuall cloud upon them. The mind converting it self to these, is perplex'd and intricated in uncertainty and diversity of opinions. Truth and knowledge are begotten by an union of the soul with the idea's of the divine

* Καὶ ὅτος
ἄρα ἦν ὁ λό-
γος, καὶ ὁ ὢν
αἰνὶ ὄντα
τὰ νοεώδη
ἐγένετο, ὡς αὖ
καὶ ὁ Ἡράκλει-
τος ἀξιώσει,
καὶ τὴ Δί' ὅν
ὁ Βάρβαρος
ἀξιοῖ ἐν τῇ

τῆς ἀρετῆς τάξει τε καὶ ἀξία καθεσκότα, πρὸς Θεὸν ἦν, καὶ Θεὸς ἦν. δι' ὃ πάνθ' ἀπλῶς γινώσκῃ, &c. thus Amelius in Euseb. preparat. Evangel. lib. 11. c. 19. Vigorius thus translateeth him into latine: *Atque hoc planè verbum erat, inquit, per quod sempiternum cùm esset, existerant omnia quæ fiebant, quemadmodum in Heraclitus loqueretur, quod ipsum videlicet Barbarus etiam ille, apud Deum in principii gradu ac dignitate constitutum, imò & Deum simul esse pronunciat: per quod facta simpliciter omnia sint, in quo quicquid factum est, & vivens & vita, & aliquod pro sua quodque natura fuerit, &c.*

essence.

essence. According to Plato God (we see) is *intellectus agens*, to wit, performeth, when metaphysicall truths are understood, what offices are commonly ascrib'd to that faculty. That God performs by himself what is attributed to the said faculty, when truths are conveyed into the mind after a metaphysicall way, viz. by the *spirit of prophecy*; cannot be denied. That the lowest order of Angels, by the Rabbins suppos'd to conferre the spirit of prophecy,* is by them called שכל הנוצח *intellectus agens*, evidently shews that they were of the same opinion.

* See Maimon. de fundam. legis, c. 7. sect. 2. Vor-

sius upon that tractate, c. 2. p. 19. c. 7. p. 90. Selden, de Jure Naturali & Gentium juxta disciplinam Hebraeorum, lib. 1 c. 9. p. 110, 111, 112, 113, 114, 115: That learned Authour in these pages confirmeth, that some Pagans, Jews, Mahumedans, and Christians have conceived, that somewhat distinct from the soul, to wit, the supreme God, or some of his ministring spirits, or each answerably to differences of persons, and occasions, were *intellectus agens*. I have not here produc'd any testimonies about *Intellectus agens*, but what occasion'd by discoursing of prophecy, I cited in publick, before that noble work was printed. Authentick writings intimate, as I shall shew hereafter, that God spake to the Prophets sometimes immediately, sometimes by his embassadours the Angels. Later Jews (as sectatours of Plato) are more for mediators, then were their predecessors; yet some of them as they hold that their nation is govern'd immediately by divine providence (without the intercession of the host of heaven and the Angels) so likewise that God immediately illuminated Hebrews, which became Prophets. I may not here omit that Ralbag upon Pro. 1. 8. departeth from most writers of his tribe (I mean Jewish Doctors) as making *intellectus agens* the mind, or a faculty of it, and that, against all reason, passive. Upon the comma quoted, (*My sonne, heare the instruction of thy father, and forsake not the law of thy mother*) by father he understandeth God, and by mother, *intellectus agens*. *Intellectus agens*, (its convenient here to preferre his sense before a Grammaticall construction) conceive h Propheticall influences instill'd into it by God. For this cause (as he goeth on) our Doctors of blessed memorie have called it *Metatron*, which signifieth a mother in the Romane language.

The Apostles fill'd with the holy Ghost, began to speak with other tongues, as the spirit gave them utterance, Acts 2. 4. ἀποδιγγασθε ὡς ἐστὶν sententiosa quadam & mirifica loqui : cujusmodi erant μετὰ λέξια τῷ θεῷ, item non tam ex se quam ex numinis afflatu & impulsu loqui, sicut de prophetis scribitur, 2. Pet. 1. 21. Thus Beza upon that text. They spake with other tongues, as the spirit imprinted in their minds representations, or characters, such as was the propheticall word. It's easie likewise by what hath been spoken, to interpret that of our Saviour, Mat. 10. 19. It shall be given you in

54 Preeminence of prophetical resemblances instil'd into the mind

that same houre what ye shall speak. Divine truths contain'd in sacred Scriptures, by which soever of the wayes mentioned at first reveal'd to Prophets, when to be committed to writing, were by the word of the Lord as a new edition imprinted in the mind of the penman, if not known before to such a person, or if forgotten, perhaps sometimes as to be further confirm'd to him; * at least wise God by the secret insinuation of his spirit, unlesse he us'd the ministry of an Angel, or some other outward expression equivalent, commanded that he should write what he perceived. And what thou seest write in a book, Rev. 1. 11. Write the things which thou hast seen, &c. vers. 19. We have other instances in the Apocalyps, chap. 14. 13. and 19. 6. and 21. 5. When any one by divine authority wrote, what he knew by the light of nature, or what things he had seen done, his Commission had the like signature. That divine influence which was called *the word of the Lord*, was oft (as I may fitly call it) the *Adscriptum*, that or somewhat equivalent, was alwayes the seal of truths, whereof God peculiarly and by way of appropriation vouchsafed to be accounted the authour.

I have reckon'd up severall wayes, and (I believe) the heads of all, according to which God revealed himself to his Prophets. Those who understood what should come to passe, by notions instill'd into their minds, had vast advantage if compar'd with such as were informed by externall resemblances, † and are the onely men by Rabbins thought worthy to be entituled Prophets. Some Hebrew Doctours affirm, that *Barcol* (*filia vocis*, of which I have spoken already) was in Israel after prophecy ceased; and that *Urim* and *Thummim* is one of the ||degrees of the

* Maimonie saw this truth, but perplexed, & as through a cloud. See *More Neshuch. part. 2. cap. 45. de secundo gradu prophetie.*

† See Maimon. *de fundam. leg. c. 7. & Vorstius ibid.*

|| According to some Hebrew Doctours some degrees of the holy Ghost fall short

of prophecy. *Urim* and *Thummim* are dispos'd by Maimon. in the second degree of (or rather to) prophecy. See *More Neshuch. part. 2. cap. 45.* Abarbinel with others are divided from Maimon. &c. He affirmeth in his Comments upon *Esay 11.* that there was no prophecy, and that there was no holy Ghost in the times of the second House. כדור בית שני לא היתה נביאה ולא רוח הקדש *Bath kol* according to this Doctour could be no degree of the holy Ghost.

holy

holy Ghost, between that voice and prophecy. But I cannot perswade my self to rely upon Rabbinicall Scriptures, unlesse for history concerning things appertaining to their own nation & their ancestours; neither in that perpetually.

Prophecy seems to be distinguished from dreams sent into the mind by God, and from Urim. 1. Sam. 28. 6. *When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by Prophets.*

Generall words for severall reasons are confin'd to part of their signification.

Moreover, those were Prophets eminently, who had resemblances of things future impress'd upon their minds as occasions required, throughout the remainder or * greatest part of their lives after God once began to reveal himself in such manner to them. God sometimes upon speciall occasions reveal'd himself to some extraordinarily in dreams, who he never (if we may judge by histories propagated to us, and other probable reasons) before or after illuminated by prophetical influences. See Gen. 30. 3. & 31. 24. Matth. 2. 12.

Joseph the husband of the Virgin Mary, though God spake to him sundry times in dreams, according to his private exigencies, moreover when he commanded him *to flee into Egypt*, communicated to him the present danger of the child Jesus; when he enjoin'd him to *return into Judea*, the death of Herod who had sought the life of the child, is no where called a *prophet*. God signified not to Saul by dreams what he should do, or what he should omit, as to Laban, Abimelech, and to the wise men of the east, who had visited our Saviour at Bethlehem, and to Joseph. God neither made him a prophet for his private and present necessity, nor yet inform'd him by his prophets in ordinary.

* *Necessario enim auferatur prophetia ab omnibus reliquis prophetis (excepto Moysi) ante mortem istorum; idque vel brevi, vel diu, sicuti patet exemplo Jeremie, de quo dicitur: ad finem: vel, quo fiebat verbum Domini in ore Jeremie: & Davidis de quo legimus; & ista sunt verba Davidis postrema. Idem enim est judicium de omnibus. More Nevoch part. 2. c. 45. Although I approv'd not Maimonides his opinion, I conceiv'd it not necessary to contradict it.*

† Again,

56 How Prophecy is distinguish'd from answers by dreams.

† Quando verò dicitur, & venit Deus ad N. in somnio noctis, id prophetia minime nuncupari potest, neque vir talis propheta: sensus etenim est quòd (הוֹרָאָה) admonitio, ut dicitur quædam, viro ejusmodi à Deo facta fuerit; deinde quod in somnio illa contigerit. Nam quemadmodum Deus caussatur, ut homo moveatur ad alium vel defendendum & liberandum, vel perdendum & occidendum: sic quoque causa est Deus ortus illarum rerum, quas in somniis nocturnis exoriri vult. Notum enim est, neque ullum dubium, quin Laban Syrus perfectissimè impius fuerit & idololatra: & Abimelech, licet vir bonus in suo populo fuerit, tamen de ipso, de terra & regno ejus dicit Abraham, Non est timor Dei in isto loco: nihilominus de utroque, Labane, inquam, & Abimelecho legimus; & venit Deus ad Abimelech in somnio noctis: & venit Deus ad Labanem Syrum in somnio noctis. Quocirca observa istam differentiam inter hæc duo, & venit Dominus: Item, & dixit Dominus: & inter in somnio noctis, & in visionibus noctis. De Jacobo dicitur, Et dixit Deus ad Israel in visionibus noctis: de Labane autem & Abimelecho, & venit Deus, &c. Hac de causa exposuit Ork los istas; & venit verbum à Domino: non autem dixit de duobus istis, & revelavit se Dominus. Maimon. part. 2. cap. 41. Compare Matth. 2. 12. The wisemen being warned of God in a dream, that they should not return to Herod, departed into their own country another way. This Scripture in part approveth what cited out of Maimonides. Eliphaz, though not to be reckoned a Prophet, was instructed from visions of the night, Job 4. 12. Truths not contingent, but of eternall necessity, are suggested to him after the way of prophecy, by which we are virtually admonished not so plead with God.

† Again, those more properly may be said to have been prophets, who were inform'd by divine revelation what should come to passe, then those who merely what they should do or omit. God oft vouchsaf'd the latter to some to whom he denied the former; but was wont to reveal the latter to whom he communicated the former. God frequently in dreams imparted to men what he would have them to do or omit; so by Urim and Thummim to the Israelites, that they should go up or not go up to battell, without presignification of any event. The rest of the Israelites were commanded to go up against the Benjamites, yet were discomfited by them. God instructed not Saul whether or no he should go up against the Philistims, by dreams; nor by Urim, nor by any who was wont to foretell future events. The words are yet capable of another interpretation. God answered not Saul by dreams or by Urim, that is, reveal'd not to him whether or no he should go up to battell; nor yet by prophets, that is, what should be the issue, if he went up, whether or no he should be victorious.

That noted place in Homer, *Il.* 4. *Ἄλλ' ἂν γὰρ εἴη τινα μάντιν ἐρείομεν ἢ ἱερῶν.*
Ἢ χ' ὄνειδος πέλον, &c.

is explain'd by what I have now commented upon 1. Sam. 28. 6. Among the Egyptians the high

The preeminence of the Prophetickall word.

97

high Priest is reported by *Helian* in the last book of his history, to have worn about his neck a saphyre stone, which was call'd (*אֶלֶבֶדָא*) *Truth*, (in imitation of the Jews *Urim* and *Thummim*, which also *Emperour* upon *Moses Kimchi's* *Isomelia ad scientiam*, l. 2. c. 7. and *Ainsworth* upon *Exod. 28.* observed. *Urim* & *Thummim* in regard of the manner after which Gods will was thereby reveal'd, may be refer'd to prophecy. And the dignity of the high Priest resulting from this ornament was the more conspicuous, in that revelation was in the first place made to himself alone, and by him communicated to those who came to enquire of the Lord. When any enquired, the Priest stood with his face before the Ark; and he that enquired stood behind him, with his face to the back of the Priest, if we may believe *Maimonic*, &c. *Paul* instructed by a differing kind of revelation, had as great advantage of his fellow-travellers. He heard an articulate voice, they onely a sound. God oft convers'd as privately, but not so familiarly, with those to whom he communicated himself by outward, as with them into whom he inspired inward representations of things to be made known. God was more intimate to these, transcrib'd himself into their minds: they were *pleni Deo*. But howsoever ideas of things to be known infus'd into the mind, were more a mans own then those that were objects of the ear or the eye; the word of the Lord deriv'd by the sense of hearing, or (when written) by sight, more enabled to prediction of things to be accomplished. *Externall vision*, howsoever tropicall, together with the word of the Lord interpreting it, suffic'd to the foretelling of what should come to passe; and *internall vision*, unless exhibited in proper resemblances, plain terms, was impotent to that purpose.

The externall word was sufficient by it self to make a Prophet. *Samuel* by the Lords speaking audibly to him, was known to be a Prophet throughout *Israel*.

If God (as *Josephus* reporteth *Antiquit. Judae. l. 3. c. 9.*)

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c. 9.) when he would be pleased to go forth with the Israelites armies, and to deliver their enemies into their hands, foretold victory toward them by supernaturall splendour of the twelve precious stones in the breast plate of judgement, *verbum propheticum statum* determin'd that signe to this signification. The onyx upon the right shoulder of the Priest, shining in time of sacrifice could not be the Urim. Aben-ezra upon Exod. 28. observeth that Urim, as also Thummim, is (רכרים רבים) *res plures*. Josephus perhaps thought the twelve precious stones named Exod. 28. as by extraordinary brightnesse prophesying victory, were the Urim, (*lights* :) and as by their native and constant virtues representing that holinesse and integrity which God expected in his ministers were *Tummim* (*perfections* .) What before express'd at large, and quoted, oppose some difficulties against this opinion. Aben-ezra telleth us expressly upon Levit. 8. 8. that Urim and Tummim were not the stones of the breast-plate. That I may regresse whence I have diverted; Abarbinel (in his Preface to his comments on Esay,) *dormitat*, * as conceiving חזון and מראה (*somnium & visio*) to be species of prophecy, adequately dividing it; moreover (with his author there cited) as believing that the *Word of the Lord* is (הנכואה שהיא בחלום) *Prophecy conveyed in a dream*. Although we find not in sacred Scriptures ויהי אל משה רכר ה' אל משה (*And the word of the Lord, was to Moses*) nor רכר ה' אשר היה אל משה (*The word of the Lord, which was to Moses* ,) it is clear that both Moses and Esay were oft illuminated by that kind of prophetical influence. Who received vision or the word of the Lord, waking, had advantage of those, who receiv'd the same kind of prophetical influence, sleeping. Hebrew Doctours are discovered to have been of this judgement, asserting * that the spirit of prophecy never came upon Moses, who by their unanimous consent is the coriphæus of Prophets, nor upon Isaiah eminent in prophecy, except when his spirit was dejected

* See also Maimon. in More Nevoc. part. 2. c. 36. 42, 44. & passim.

* See Abarbinel in the preface to his comments upon Esay.

Christs humane understanding was illuminated immediately. 59

jected with grief for Hezekiah, but when he was waking: Christ was inform'd according to his humane nature by that * manner of revelation, which was most noble, by the word of the Lord impress'd upon his mind, whilst he was waking. No instances can be alledg'd against this assertion. Christ, as a man, was accomplish'd in prophecy, both for substance and circumstances, to the extent of humane capacity.

* It appears from what precedeth that there were two kinds of propheticall resemblances,

the Word of the Lord, and vision, that each (distributed *ex subjectis*) was internall or externall, that inward representations of each kind, in regard of the dispositions of the subject, may be distributed into those which fell into the minds of Prophets waking, and those which were infus'd in time of sleep. I conceive that agreeably enough to *Hebr. 1. 1.* a distinct subject, or varying disposition (such as mentioned) of the same, sufficeth to make *distinctum* (*τεξτον*) *modum prophetiae*, but that I may fully be understood, adde that Christ was altogether inform'd by the most perfect kind of prophecy, (viz *the word of the Lord*,) convey'd after the most familiar and noble way (to wit, infus'd into his mind,) and when he was most conveniently dispos'd (viz. awake.)

Fifthy, Propheticall influence was not at any time conveyed into Christs mind by the ministry of an Angel.

Deus permittit quadam (saith Julius Scaliger:) *alia in-*

* *Exercit. 307. sect. 25.*

finuat per se, id est, afflatu: alia per ministros immateriales: alia per materiales, unde oriuntur disciplinae ex scientiarum communicatione: alia per principia naturalia coniuncta nobis: quae vñ; ab Aristotele appellantur. Plato imagined that the souls of some men departed made *dæmons*, dispens'd prophecy to the living, as * Plutarch ob-

* *De Isid. & Osyride.*

serveth. Whether or no souls *in statu separato*, can communicate their conceits to those *in statu conjuncto*, or yet one with another; and if so, by what means, are difficulties which cannot be resolv'd by the light of naturall reason. I doubt not, but Scaligers immateriall ministers are the Angels. I cannot see but these may illuminate mens souls, as well as one another. * *Talis prophetia extruitur descriptio ex Hebraorum mente:* הנבואה היא השפע שיניע מהבורא לנביא כמציעות המעלה האחרונה ממעלת המלאכי' מהיה מעלת אישים

* See Vorstius upon Maimon. de fundamentis legis. c. 7.

Prophetia est influxus promanans a creatore in prophetam, interventu ultimi gradus angelorum, seu Ischin. When the spirit (of prophecy) resteth

66 *Christs humane understanding was illuminated immediately.*

upon any one (saith Maimonic *de Fundam. leg. c. 7. sect. 2.*) תַּחֲשֵׁר נַפְשׁוֹ כְּמַעֲלָה הַמְּלָאכִים הַנִּקְרָאִים אִישׁוֹם
commiscetur anima ejus cum gradu Angelorum, qui vocantur Ishim. In's *More Nevochim*, he excepteth Moses. He affirmeth that all other Prophets were illuminated by the ministry of Angels. The same authour (*de cultu stellarum ac planetarum, & statuis Gentium, cap. 6. sect. 2.*) witnesseth that Ob (that old serpent) gave answers to those who enquir'd of him, * not perceivable by the eare, but (בְּמַחֲשָׁבָה) *cogitatione*. מַלְאָךְ הַמְּמוֹנָה
עַל הַדְּרוֹחוֹת *Angelus praefectus spiritibus* (viz. of those who are about to die, and of the dead) by Talmudists is called רֹמָה perhaps from *species* (which are like to things represented) impress'd upon the spirits of such as are obnoxious to this Angel, about to die, (whose souls he is suppos'd to call out of their bodies) or dead. Rabbines affirm that *species* were sometimes instill'd by Angels into the understanding, sometimes into the phansie according to divers degrees of prophecy. I shall adde Thom. Aquin. *primâ summa Theol. q. 111. art. 1.* He followeth Dyonis. affirming (*cap. 4. caelest. Hierarch.*) that propheticall revelations are not conferr'd upon men but by the mediation of Angels. *Intellectus humanus* (as he fondly conceiveth) *non potest ipsam intelligibilem veritatem nudam capere, quia connaturale est ei ut intelligat per conversionem ad phantasmata, & ideo intelligibilem veritatem proponunt Angeli hominibus sub similitudinibus sensibilibus; secundum illud quod dicit Dionys. cap. 1. caelest. Hierar. Quod impossibile est aliter lucere nobis divinû radium, nisi varietate sacrarû velaminum circumvelatum.*

R. Meir in *Avoda Kodesth part. 4. c. 28.* is of opinion that Angels never conveyed revelation to prophets properly so called: that according to the opinion of some ancient writers, they were created on the first and fifth dayes, and invest'd in aiery bodies, appeared to such as were below the degree of Prophets, constituted in the first degree of vision, which was called (מְדֻרַּת מְלוּכָה)

gradus

* Compare with this place, after Dionys. Voss. Esay 29. 4.

Christ's humane understanding was illuminated immediately. *6s*
gradus vestimenti. or in the second which was called
 (נלוי עינים) *apertio oculorum.*

These conceits may conveniently be omitted without refutation. *An Angel spake within Zacharie, Zach. 3. 3.* וְהָיָה הַמַּלְאָךְ הַזֶּה בִּי יֵאָמֵר That is, after Hierome, & *ecce angelus, qui loquebatur in me egrediebatur.* (Yet I denie not but the words בִּי הַזֶּה may signifie what I find in the Caldee paraphrast, דְּמַלְלָנִי that is (as in our English translation) *talking with me.* I find in *August. de spiritu & anima* (if that book be his work) this sentence; *Angeli miris modis visiones suas facili quâdam ac potenti unione nostras esse faciunt, & quodam ineffabili modo in spiritu nostro informant, atque imprimunt, ut spiritus earum non possit oblivisci.* Erasmus denies this tractate to be S. Austins; and Trichemius saith that Hugo à sancto victore compiled it. But S. Augustine in his 4. book *de Trinitate*, hath what to the purpose. *Neque ad illud quidem digni habitus sunt* (he speaks concerning heathenish philosophers) *ut eis ista per sanctos angelos nunciarentur, sive forinsecus per sensus corporis, sive interioribus revelationibus in spiritu expressis, sicut patribus nostris verâ pietate praeiis, hac demonstrata sunt.* As God used Angels in the dispensing of prophecies that he might honour them by so noble employment, so men are the more enobled, when they have more immediate converse with God, † Moses, esteemed most excellent in prophecy, was thought (as I have said) to have enjoyed immediately *colloquio Dei.* He stood upon the highest degree of Jacobs ladder, and therefore needed not angels ascending and descending. I shall here again make use of that lemma, with which I concluded the last article of my discourse: † *Christ's humane nature was inspir'd with the spirit of prophecy,* (both substance and circumstances attended) *in its perfection.*

eorum quae Muhammedani de Christo, & praecipuis aliquot religionis Christianae capitibus, tradiderunt. p. 8, 19. My Thesis (viz. That Christ according to his humane nature was immediately illuminated) is confirm'd by Jews and Mahumedans contradicting it.

† I may here seasonably add to what I before quoted out of Jews, the opinion of Mahumedans.

They tell us that God speaketh to man three wayes, viz. *per inspirationem, aut compellendo ex occulto, aut per missionem legis.* He reveal'd (say they) to Abraham that he should sacrifice his son. He spake after the second way to Moses. So he speaketh to angels. *Sic quoque aliquando piam animâ, videlicet vel in morte, vel in resurrectione, vel in ingressu in paradysum.* God spake to Christ (say they) as to other prophets (Moses excepted) by an angel *vide plura apud Levin. Warner. in compend. hist.*

Christs soul, when it receiv'd revelation,

Sixthly, the soul of Christ was never, whilest it received divine revelation, in an ecstasie; Christ according to his humane nature had in this respect great advantage of other prophets. *Ecstasis* according to Lactantius, *est affectus eorum, qui mente sunt emoti*. 1. *Ἐκστασις* in Hippocrates and Galen is the same that *μανία*. This kind of ecstasie by Aristotle is called *ἑκστασις μανικὴ*, by Plutarch *ἑκστασις ἢ λογισμῶν*, by Chrysostome *ἑκστασις φρενῶν*. 2. An ecstasie is taken for a peremptory sequestration from thoughts and dealings with the world, for the ravishment of the mind by contemplation of truths reveal'd to it, Acts 10. 10. and 22. 17. The soul rais'd from the body by extraordinary converse and union with God, is ecstasie. 3. *Ἐκστασις* is taken for astonishment through admiration, (Mark 5. 42. Luke 5. 26.) * with Suidas is interpreted by *θαυμασμός*. 4. *Ἐκστασις* is amazement or astonishment arising from admiration mingled with fear, almost the same that *θάμβος*, Mark 16. 8. 5. *Abscessus, discessus*, αἷτε θερμῶν καὶ ἀφύξεως, ἐδελμίας παρσιφά γίνονται διωάμενος, ἀλλ' ἐκστασει θερμότερον. *Calidorum fervor nullius rei accessu, sed caloris abscessu refrigerescit*. 6. *Egressio rei è natura propria*. so 'tis the same that *φθορὰ*, μεταβολή, μεταστάσις, ἐξαλλαγή eis ἕτερον γένος. In this sense it's used by Theophrast. lib. 3. de caus. plant. by Plutarch, *sympof*. 8. Lactantius his description of *ecstasis* is as we see too narrow. Some Hebrew Doctours hold, that Prophets suffered an ecstasie in the last acception. See Vorstius upon Maimon. de fundam. leg. c. 7. s. 2. I esteem this opinion altogether unworthy of refutation. Montanus by words, or gestures, or both, affirm'd that Prophets were wont to be driven into ecstasies of the first and fifth kind mentioned; that they were driven into fury, and bereav'd of the use of reason. The former of these opinions is refuted by Miltiades quoted by Apolinarius. and out of Apolinarius by * Eusebius: both of them by Hierome in his preface to his Comments upon Esay, and Cunxus de repub. Judaor. lib. 3. cap. 7. That God *pro lumine adempto* (if

* *Ἐκστασις*,
θαυμασμός, καὶ
ἀλλόιωσις.

* Hist. Eccles.
lib. 5. cap. 17.

we understand *the light of reason*) *scire futura daret*, implyeth a contradiction. If any affirm that Gods Prophets uttered predictions, which by reason of ecstasies into which they were transported, they were lesse able then others to understand: I adde, that what is reckon'd the first among Gods gifts bestowed upon his Ministers, should prejudice the receivers. I cannot suspect that Gods prophets were not *sui compotes*. One main reason for which God al-sufficient by himself, useth instruments, is that he may honour his creatures by making them his Ministers. I readily believe that it is otherwise with the devils agents. How savagely he dealeth with them we may gather from Clem. Alex. in *Admonit. ad Gentes*, (edit. Paris. Anno 1641. p. 58.) Euseb. *Hist. Eccles. lib. 5. c. 16. demonstr. Evang. lib. 5. proem.* Neither ought we to measure Gods prophets who were sanctified persons, by unrighteous men to whom upon certain occasions he communicated himself. *Dicitur in V. T. Propheta qui furore insano correptus eructat verba quae ipse non intelligit, ad laudem Dei pertinentia, quamvis non fundat oracula de futuris. Talis Saul qui primo libro Samuelis cap. 19. 24. prophetans abjecto paludimento, humi volutabatur: quae quidem erat insania quadam insana, ad avertendum ejus cogitationem a Davide, quem quarebat ad necem.* Molin. in his *Vates*, lib. 1. c. 4. See also John 11. 50, 51. Caiaphas understood not his prophecy. Peter and Paul fell into ecstasies of the second kind, Acts 10. 10. and 22. 17. Gods prophets (I conceive) were oft astonished through admiration and fear, (single, or both together) whilst God reveal'd himself to them, especially if by instruments perceivable by the eare or eye, *Moses hid his face: for he was afraid to look upon God*, Exod. 3. 6. The women to whom an Angel appeared at Christs sepulchre, *were affrighted*, Mark 16. 5. when the prophet Daniel saw a vision, (Dan. 10. 8.) *there remained no strength, no comeliness in him.* Frail man; ever since Adams fall, hath been wont to be afraid of messengers

Christ was illuminated without any ecstasie.

sengers from heaven. We hence apprehend that Gods prophets sometimes suffered also an ecstasie, or want of vigour in their corporeall faculties, Their senses were undoubtedly weakened together with their bodies. Yet I cannot believe what some Jews affirm, *That a prophet, whether receiving a vision or a dream,* (they acknowledge no other way to prophecy unlesse in Moses) *was, during the time of his information, wholly bereav'd of the use of his senses.* Besides that fear which naturally accompanies man *in statu lapsu*, another reason may be rendred of that faintnesse which befalls the body in propheticall revelations. || The soul neglects those offices which it's wont to perform to the body, as occupied by those glorious objects which are offered to the mind. Thence together with Gods goodness dilating the mind, as also from the divine revelations, the intellectuall faculty of the soul is strengthened: so far what causeth a weaknesse in the body, is from introducing a *deliquium* in the understanding. Christ in that according to his humane nature he was pure from guilt, could not be astonished with fear; nor yet, fith nothing befell him whereof he knew not the reason, with admiration. The inferiour part of his soul was so far conform'd to the superior, and this to Gods will, that I cannot conceive that he was obnoxious to ecstasies of the second kind. Divine truths were familiar to him: it was as *meat and drink to him to do the will of his Father.* Forasmuch as he was not touch'd with fear, nor yet rais'd above his ordinary temper and capacity, when revelation was suggested to his humane nature, he was illuminated without detriment to the strength of his body and sensitive faculties. That I may conclude this article, each kind of ecstasie in some respect or other denoteth imperfection. Moses is by Jews more exempted from them then the rest of the Prophets. Our Saviour was humbled by his sufferings, but so as he ever remain'd most eminent in his offices.

Seventhly, we owe to Christs merits all revelations of
divine

* לא יוכל
להשתמש
בחושייו
say Hebrew
Doctours. See
Abarbanel in
his preface to
his comments
upon Esay.
|| Maimon.
consenteth, *de
fundam. leg.
cap. 7. f. 3.*

divine truths since Adams fall, whether before or under the Law. This assertion needeth no explication.

Our Saviour was anointed a King, a Priest, and a Prophet. Melchisedec was a King and a Priest; Moses, as also David was a King and a Prophet; Elijah a Priest and a Prophet; our Saviour (as † some conceive) was the first who was anointed King, Priest, and Prophet, was the true ‖ Trismegist. He was anointed that he might be fitted to save. He was Christ before he was Jesus. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath God the Father sealed,* Joh. 6. 27. Christ glorified not himself to be made an high Priest, but he that saith unto him, *Thou art my Sonne, to day I have begotten thee;*

As he saith also in another place, *Thou art a Priest for ever, after the order of Melchisedec,* Heb. 5. 5, 6. See also verse 1. and 4. of the same chapter. Christ was authorized by God to save sinners. We have the great seal of heaven for his sufficiency: we may safely rely upon him as our Jesus. This name imports the end of Christs coming into the world, and what benefit is to be received from him. *Thy name is as oymntment powred forth, therefore do the virgins love thee,* Can. 1. 3. Jesus is nothing else but *Christus prorensus* or *effusus*: Our high priest shed his blood, poured out his soul for us. The ointment wherewith Christ was consecrated, ** runneth down to the skirts of his garment,* perfumes each member of the Church whereof he is Head. *Non modò lux, sed & cibus quoque est nomen Jesu: oleum quoque sine quo aridus est omnis anima cibus: sal est sine cuius condimento insipidum est quicquid proponitur: denique est mel in ore, in aure melos, jubulum, & simul medicina* (as sweetly Bernard). *O salvificum & animarum liquefactivum superdulce nomen Jesu!* This name is abominable & very name, Phil. 2. 9, 10. There is no other name under heaven in the kingdom of heaven, Matth. 5. 19. neither were there for

† Some hold that Melchisedec was a type of Christ according to his three offices.

‖ Trismegistum vero lex maximum nuncupavit, quoniam & philosophus maximus, & sacerdos maximus, & rex maximus extitit. March.

Ficin. in arg. ad Mercurii Trismegistri Pyramid.

* Plar. 13. 2.

† Name in these Scriptures is the same thre the person named: The number of names together were about an hundred and twenty, Act. 1. 15.

‡ Who so ever shall teach one of these least commandments, & shall teach men so shall be called the least (that is, shall be the least)

in the kingdom of heaven, Matth. 5. 19. neither were there for Jews peculiar to Hebrews.

was given amongst men whereby we must be saved, Acts 4.12.

That I may omit *varios lusus eruditorum ingeniorum*, collected by Sculter. (*delit. evangel. c. 1.*) the reason of the name imposed, expressed Mark. 1. 21. leadeth us to the true notation: *She shall bring forth a sonne, and thou shalt call his name Jesus: for he shall save his people from their sins.* The name in Greek and Latine imitateth the Syriack *ܝܫܘܥ*.

Many ancient writers of note affirm, that S. Matthews Gospel was first written in Hebrew. || It's probable they

|| Any language used by Hebrews, may as well be called Hebrew, as Jews Assyrians, because (captivated) for some years they liv'd some of them in Assyria. Sacred Scriptures are γεγραμμενα τῇ Ἀσσυρίᾳ with Themistius λογ. θ. where he quoteth the beginning of the 11 chapter of Solomons Proverbs, 'Αλλ' ἐγὼ ποτὶ ὑποδούλῳ καὶ τῶν Ἀσσυρίων γεγραμμένων ταυτὸ τῆτο κομψομολίαν, οἷς ἀρεὶ ὁ νῦν τῷ βασιλεὺς ἐν τῇ τοῦ θεοῦ παλάμῃ δορυφορεῖται, καὶ διὰ τὴν κίνδυνον ὁρεῖν, πάλικος αὐτῷ περὶ ἀλλοτριᾶν τοῦ θεοῦ πράξιν ἐρμήσων, ἐκπαινεῖν τῆς χειρὸς τῆς οὐλατῆς. I judg'd this whole period worthy to be exscribed.

* The postscript to the Gospel of Mark in Erpenius his Arabick edition, telleth us, that S. Mark wrote it in Latin. Many writers, not of vulgar note, testifie as much. Concerning the archetypall languages, in which the Gospels of Mark & Luke were written, see learned M. Selden in *Eutychii orig. pag. 152, 160, 161, 164.*

son, besides that he acknowledged those Scriptures omitted in the ancient Syriack translation authentick, and that it is improbable that the penmen of the New Testament, forasmuch as they were the Amanuenses of the holy Ghost, compleated any their writings, after they were made publick, by a second edition. The history of the adulteresse in

S. John,

S. John, is surely *ex confesso*, as ancient as the rest of his Gospel.

The Gospel according to S. Matthew (saith Theophylact) was translated into Greek by John the Evangelist; by James the brother of our Lord, saith Athanasius; Hierome confesseth he is ignorant who was the Greek interpreter of that Scripture. The Syriack word for Jesus, is originally from the Hebrew word *ישו* whose Hophal in writings yet extant (in sacred Scriptures) signifieth *servavit*, or rather *salvavit*. Hence *Hoshea* the name of the sonne of Nun, who led the children of Israel into the earthly Canaan, and so prefigured Jesus who leadeth true Israelites into the heavenly. His name, * *jodh* added, began with the same letter. *Sigma* in the end of our Saviours name supposeth for *nghajin*; a dentall for a guttural. In the Caldee word *ܐܪܬܐ terra*, we have a guttural for a dentall.

There's the same way from Thebes to Athens, and from Athens to Thebes. The last letter of *Ἰησους*, might perhaps be lost in some Texts of the New Testament, *incuria scriptorum*. Jews both Talmudists and other, commonly call Christ *ישו*, which unlesse we understand the guttural (which perhaps by reason of difficult expression might be omitted by Greek writers, and *Sigma* sometimes added as a Greek termination) cannot signifie a Saviour. Yet even this word, if we use that kind of Cabbala which is called *נוטריקון Notaricum*, according to which the first or last letters of words are put for whole words, will direct us to our *Shiloh*. *יְהוָה שִׁלְהוּ וְלוּ יָקָרָת עִמָּם* Gen. 49.

10. † The three first letters of the three first words make *ישו* The sentence is express'd in those three words, as well as by *וְאֵין לוֹ* that the Jews should be no longer his people, or that he should be no longer worshipped by the Jews, Dan. 9. 26.

* Jews feigne that *jodh* was added to the beginning of a masculine name, because it was taken from the end of a feminine (*Sarai*), solicitous lest the Law should loose one *iota*.

† See Archangelus in his Commentary in *propositiones Cabalisticas Pici Mirandulani*.

Morinus in *Pentateuch. Samar. Exer. 2. cap 8*. Jews wickedly imagine *ישו*, as Rasche Teboth, to signifie *שְׁמוֹ וּזְכוּרָתוֹ*, and likewise *שְׁמוֹ וְהוֹעֵכָה*.

Jesus is wel interpreted by the Greeke word σωτηρ, which as Tully confesseth, *Latino vocabulo uno exprimi non potest. Servat is* (as Manutius notes upon that place in Tully) *qui ne salus amittatur, aliqua ratione prestat: salutem dat, qui amissam restituit.* Antigonus for liberty restored to the Lacedemonians, σωτηρ ἐξελθον. The Athenians restored to their laws and freedome by Antigonus and Demetrius his sonne, entituled them (as I gather from Plutarch in his Demetrius) saviours and gods. σωτηρ (as we see) is more then *servator*, to wit. such a one as restoreth immunities lost. Christ may be said to be *servator demonum*, as preserving them from relapsing into nothing; but deserveth another name, as he rescueth his elect from the merit of their finnes. The Latine Fathers in the Primitive Church, apprehensive of the scantnesse of the word *servator*, by a new word *saluator*, construed *Jesus* and σωτηρ, I cannot so far by an opinion smile upon Magicians, as to attribute to any names verue which may dispossesse that strong man the devil; nor yet have I so intemperate an eare, as that I should not esteem the name *Jesus* sufficiently melodious. Basilides, of all hereticks most delighted with gingling words, because the name *Jesus* seem'd to him not glorious enough, called Christ *Goatub* and *Goalnah* (from *Gaal redemit*). We shall abundantly relish the word *Jesus*, if we apprehend how much we stand in need of a Saviour. Its so big with significancy, that no one Latine word could expresse it. Severall kings of Syria, who had the name *Antiochus* common to them, were distinguished by glorious epithites. One was called Ἀντίοχος ὁ μέγας, another Ἀντίοχος ὁ ἐπιφανής, a third Ἀντίοχος ὁ Σελεύς, a fourth Ἀντίοχος ὁ Σωτήρ, a fifth Ἀντίοχος ὁ Εὐσεβής. The glory of all their attributes is comprehended in the name *Jesus*, and truly agreeeth to Christ. Here's a Saviour of sinfull men. Had he not been truly great, illustrious, a most indulgent Father; had he not been God, he could not have been such a Saviour. Whereas there's nothing more glorious then
temporall

temporall deliverances, which earthly monarchs can boast of. Joseph who was but one of Christs shadows, was called by Pharaoh, *Tsaphnath Paaneath*, according to Onkelus (upon Gen. 41. 45.) נבֿרָא רִשְׁמִירֵן בְּיַיִן לִיהַ a man to whom secrets are revealed, after Baal Hatturim, *megal- leh mishtarim*, one that revealeth hidden things; according to Jarchey מפרש הצפונות one that expoundeth hidden things; but according to Hierome the Saviour of the world. The learned Father thus translates the whole verse; *Ver- sique nomen ejus, & vocavit eum lingua Egyptiaca, Salvatorem mundi*. Christ is the Saviour of the world in a spirituall sense, delivereth from spirituall enemies which are of all enemies most potent and most dangerous. That I may proceed to the points before propounded, He who was Christ and Jesus came into the world to save sinners. 1. Christ came into the world. 2. He came to save. 3. He came to save sinners.

First of the first. *Christ came*. There's a threefold coming of Christ; one by his spirit, another in the flesh, a third to judgement. *Searching what, or what manner of time, the spirit of Christ which was in them did signifie, when it testified before-hand the sufferings of Christ, and the glory that should follow*, 1. Pet. 1. 11. likewise in the third chapter of the same epistle, verses 18, 19, 20. *By his spirit he went and preached unto the spirits in prison in the dayes of Noth*. In the dayes of Noth he went and preached to the spirits of unrighteous men, which by reason of their disobedience and impenitency are now imprisoned and fettered in chains of darknesse. || *My spirit (saith God) shall not strive with man for ever, for that he also is flesh: & his dayes shall be an hundred and twenty years*, Gen. 6. 3. Onkelus thus paraphraseth upon that place: *This evil generation shall not continue* (or be established) *for ever be- ed to eternall punishment* (with what reason I need not explain). His words are these, אִינֵן חַיִּין לְעוֹלָם הַבָּא וְאִינֵן נִדְּוִנִין שְׁנָא' לֹא יִרְוּ רוּחִי בָאָדָם לְעוֹלָם: Non fruantur vita in seculo venturo, neque condemnati sunt, quia dictum est, Non judi- cabit spiritus meus in homine in seculum.

|| The Authour of Seder Olam Rabba (cap. 4.) concludeth from this text, that the men of the age before the flood, neither enjoy eternall life, nor yet are condemned.

fore me; for that they are flesh and their works evil: a term shall be given them of 120. years, if they will return. The preparing of the ark could not but furnish Noah with occasions of preaching repentance, to those who liv'd in the age of the flood. Rasi upon Gen. 6. observes as much. Much space (saith he) was allowed to Noah for the work, viz. because the men of the age of the flood, who saw him employed in the building in the 120. years, would inquire the reason thereof, and when he answered that God was about to bring a deluge upon the world, might perhaps repent. Mr. Ainsworth conceiveth that the Chaldee paraphrast understood by the *spirit* mans naturall life and soul, which God would take away by the flood. But the words cited are capable of a better interpretation, import not that he understood any other * then the spirit of God. By the spirit of God & of Christ in these texts divine power is signified, which enabled Noah a preacher of righteousness, and instructed the prophets who foretold Christs sufferings, suggested to the Apostles what they should speak, when they were questioned before governors. All supernaturally illuminated partake of this spirit. This divine power wont to be instilled into prophets, is by the Jews called (*Ruach hannebhiah*) the spirit of prophecy, and also (*Ruach hakkodesh*,) the holy Ghost. It proceedeth, as do also the rest of Gods works, *ad extra*, from all the three sacred persons of the undivided Trinity, but in Scriptures is most frequently ascribed to God the Sonne, who purchased the communication of it to mankind by his sufferings. Christs propheticall and regall office are founded in his priestly. That any dark souls are illuminated, that any unruly affections are subdued, is to be attributed to Christs merits. We should remain both in our naturall blindness and perverseness, had not Christ dyed for us. Christ may be said (*prodire* or *advenire*) to come into the minds of his ministers the prophets, as the word *προφειδεις* (1. Pet. 3. 19.) warranteth. That word, although

* See Zohar
col. 181.

although omitted by the Syriack interpreter, cannot be suspected to be spurious, in that it's unanimously retained by Greek and Latine Fathers. Christs coming after the manner explain'd, is frequent, as appears from what hath been spoken.

His third coming is in the last judgement: *For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done; whether it be good or bad, 2. Cor. 5. 10.*

His second coming was his coming in the flesh. This was twofold. First, by way of preparation or prelude. The second person of the sacred Trinity, now and then long before his hypostaticall union with our nature * appeared in the shape of a man, and so (as Calvin elegantly) preluded to his incarnation. Eusebius is large about this subject, *Hist. eccles. l. 1. c. 2. The Lord (saith he) appeared to Abraham sitting by the oke of Mamre; Abraham (saith he) sees with his eyes (viz. his bodily eyes) a man, but worshippeth him, and prayeth unto him as God. He discovered also that he knew him, by calling him the judge of the world. S. Austine orat. 41. super Joannem, saith, Abraham saw the day of Christs eternall emanation, when as he saw three men and worshipped one.* * Christ was the man who *wrestled with Jacob*, (Gen. 32. 24.) and *the prince of the beast of the Lord*, who appeared to Joshua, (Joshua 5. 13.) according to Eusebius in the place quoted.

* See Jarchi. upon Gen. 19. 18.

* See also Chytraus in Chronolog. sua, ad annum mundi 2205.

We find Gen. 2. 7. that *the Lord formed man of the dust of the ground: and breathed into his nostrils the breath of life: and man became a living soul.* Justin Martyr, Irenæus, and Tertullian conceive, that the Sonne of God assuming for a time the shape of a mans body, took clay in his hands, and formed for Adam a body *ad exemplar corporeæ illius formæ quam gestabat; & insufflando in naves corporis ectypi*, inspired into it a soul. Here's a preliudium to what he performed after his incarnation to his

Differences between preludes and reall exhibition.

his discipies, *He breathed upon his discipies* when he gave them the holy Ghost. God the Sonne, when at any time before his incarnation he appeared in the shape of a man, created (as it is most probable) a body compleatly, such as is wont to be informed with a reasonable soul, made it for a time his *shechinah*, and as he withdrew his divine presence, dissolv'd it into nothing. These apparitions of God the Sonne much differed from his incarnation. When he was incarnated, ἐκλήνωσεν ἐν ἡμῖν but not ἐν σαρκί, in these preludes to incarnation ἐκλήνωσεν ἐν σαρκί, at leastwise ἐν σώματι. When he appeared to Abraham, to Jacob, to Joshuah, the body assumed was his σκῆνη. the same cannot be affirmed of his body which he took from the Virgine Mary. Christ incarnated dwelt amongst us in a tabernacle or tent, John 1. 14. That is, * for a short time, but assum'd the body conceiv'd by the Virgine, not for some short time but for ever. When Christs humane nature was shattered in peices, the soul and body each rent from the other, both remained united to the second person of the sacred Trinity.

* The Evangelist in that phrase, ἐκλήνωσεν ἐν ἡμῖν, probably alludes to the feast of tabernacles, in, or near the time of which celebrated, by consent of many authors of best note, our Saviour was born.

Secondly, He assumed this body into the unity of his person. what we read Coloss. 2. 9. doth not discountenance this truth. For in him dwelleth all the fulnesse of the Godhead bodily: that is, he is very God. The Apostle useth an Hebrew idiome. The same word in Hebrew (viz. *nghefsem*.) signifieth *corpus*, *substantia*, and likewise *ipsem et ipsummet*. The verb is κατοικεῖ, not σκηνοῖ. The humane nature was *shechinah*, not σκῆνη to the divine: in the foresaid resemblances of incarnation the body assum'd was both. You perceive already what was his other coming in the flesh. 'Twas his coming by way of reall exhibition. 'Twas the coming of God-man. This coming was twofold, The first was the union of the two natures, *The word was made flesh*. God became man. He who was from all eternity adorn'd with infinite and incomprehensible glory, condescended to our ragges, *induit sordes*

fordes nostras. Neither did he take upon him our nature by creation, but became one of Adams posterity. *Twas requisite that the same who sinned should suffer. *Twas requisite that he should be the * Soane of man. † He who had ubiquity for his palace, was contented to be enclosed in the virgins wombe. That God should so farre honour mans nature, is a true saying and worthy of acceptation. The other coming of God-man, *Immanuel*, was his birth. *Jesus Christ* very God (against || Arians, likewise against * Jews and || Mahumedans) very man, (against the Marcionites) God and man together by personall union, (against the Nestorians) came into the world, (that is) was born. This is his advent or coming meant in my text.

* Vide Irenæum adversus hæreses lib. 4. c. 57.

† In sacred
Scriptures
what agreeth
to Christ by
reason of his
divine nature
is predicated
of man, and
what to him

by reason of his humane nature, is predicated of God, such communication of idiomes, is called λόγος τῆς ἀνθρώπου by Nicephorus Bishop of Constantinople in an epistle to Leo Bishop of Rome, annexed to the Greek Councils. Ἡ γὰρ ἀγά καὶ ἐκκοινωνία τοῦτον, γάρων ἐπὶ τῆς βασιλείας Θεοῦ τοῦ καὶ ἀποστασίου ἐν Ἐφῶν διακοσίων πατέρων καὶ Νεστορίου, ὃς φίλον ἀνθρώπων ἔλεγα τὸν Χριστὸν, ἐκείνῳ καὶ αὐτῷ καὶ ἁγίῳ τῶν υἱῶν τῶ Θεοῦ ἐδοχμαρτίζε. διὰ τοῦτο ἐστὸν τὴν ἀγά καὶ παρὶς τοῦ ἐκείνου λόγου, ἀλλὰ καὶ Χριστοῦτον, ὃς καὶ ἐκείνῳ πατὴρ καὶ ἀγά πατέρων. Thus much Zonaras premitteth to the Canons of the Ephesine Synode. This Council κατὰ Νεστορίαν καὶ τῶ Χριστῷ καὶ Θεοῦ υἱῷ καὶ ἑνῶν ἐστῶσαν, καὶ διὰ φύσεως ἀσυγχύτως καὶ ἀδιαιρέτως σφῶς ἐδοχμαρτίζε. Niceph. in the epistle to Pope Leo before prais'd. See also among the Councils an epistle of Acacius Bishop of Constantinople to Peter Bishop of Antioch. And about these mentioned, and other heresies concerning Christ, an epistle of Faustus Bishop of Apollonius to the same Bishop of Antioch, Peter of Antioch is here censured as unworthy of the epithite *Christian*, because he affirmed that Θεὸς ἀθάνατος δι' ἡμᾶς ἐσαυρώθη, and in way of reproch called Σοπαχίτης. Communication of idiomes clear'd in sacred Scriptures, vindicates Peter Fullo Bishop of Antioch. The word Σοπαχίτης also, howsoever it hath been abused, may in regard of its notation, be interpreted (as Hebrews speak) rather כְּבוֹד (ad laudem) then נִצְלָה (ad consumeliam.) He must needs be τὸ ἐξόνης, to whom Σοπαχίτης, as construed by Faustus, seems an heretick. The Bishop of Antioch his fault is variously reported in the epistles of other Bishops who wrote to him and against him. In an epistle written by Pamphilus Abye. Episcop. ἐγὼ καὶ τὴν τοιαύτην χεῖρὸν ἐσαυρώμενον. κακαιοτήματα τὴν ἐξότην παθόν. *ibid.* In an epistle of Quintian Alculan. Episcop. καὶ τὴν τοιαύτην φωνὴν λέγει δι' ἡμᾶς ἐσαυρώμενον ἐξότην. || I mention Arians as most infamous for this heresie, but well know that Arius was not among those who profess'd themselves Christians, ἀρχαῖος καὶ πατὴρ ταύτης τῆς ἀρνησίου ἀποστασίας. Theodotus (saith Eusebius Hist. Ecclesiast. lib. 5. c. 28.) Ἐπιστὸς οὖν φίλον ἀνθρώπων τὸν χεῖρὸν. *Natatus persuasus erat à Theodoti discipulis, ut accepto salario benefis huius vocaretur.*

piscopus, ita ut denarios centum quinquaginta mensiuo tempore acciperet: illis itaque conjunctus per visiones communesiebat à Domino. Quoniam verò negligentius visionibus attendebat, tandem ab angelo flagellatus est, ac totâ nocte hand modicè verberatus. In Eusebius his words, *καὶ ἀπὸν ἀγγέλων ἐμαρτυρεῖται, δι' ἑκείνης τῆς νυκτὸς ὁ μαρτυρεῖται αὐτοῦ.* Compare with this sentence, 1. Cor. 5. 5. 1. Tim. 1. 20. And Hierome, Ambrose, Theodoret, Oecumenius, Theophylact, quoted by Bilson in his perpetuall government of Christs church, chap. 8. * Jews denying Jesus Christ to be God, abundantly refuse themselves, and one another. See Hebrew comments upon the second Psalme, Galatinus *de Arcanis Catholica veritatu*, lib. 3. Empereur in his comment upon Abarbanel upon Esay, in his preface to his translation of Halcioth olam, and upon Jachiades upon Dan. c. 11. v. 38. Mr. Henry Smiths treatise entitled *Gods arrow against Atheists*. Sepher Jetzirah as illustrated by Rittangle (one to whom the Hebrew language and Jewish writers are so familiar, that he might seem to have been born a Rabbie.)

|| The Alcoran acknowledgeth Christ to be Gods embassadour, and **كلمته**

his word; the Gospel to be *the word of God*, but by reasons the same which are used by Jews, insinuateth that a Trinity of persons in the divine essence is impossible. It falsely supposeth that if there be three persons, there must needs be a Trinitie of Gods. That article of Christian faith, concerning the Son of God becoming | he sonne of man

is misconstrued, *Αὐτὸν καὶ ὁ Θεὸς ἔκτισεν* And they say

that God assum'd a Son. Christians are by Mahumedans call'd **مشرکون**

Affociantes (that I may use the words of Erpenius in *Hist. Joseph. comma.* 106.) *Quod Jesum Christum Deum esse dicunt, veròque Deo tanquam diversum, ut falsè illi opinantur, adjungant.* Christians affirm not that God became a father by assuming into his nature, the person of God the Sonne; nor yet that the two natures of the Sonne of God are distinct persons, nor that God hath more sonnes then one, unlesse by adoption, and spirituall generation (by which I mean regeneration). See in the supposed Gregory Thaumaturgus *μετὰ τὴν ἐκκλησίαν*, c. 6. and 5. with their elucidations: Christ is the Sonne of God the father; those who are regenerate, although *opera trinitatis ad extra sunt indivisa*, according to Scripture language, *are born of the spirit*. The faith embraced by Christians, acknowledgeth for its rule the Gospel, which authours of the Alcoran confesse to be divine truth. But moreover should Christians at any time have erred, as affirming that the divine nature was divisible, or divided, at *indigni hi qui reprehenderent*, who affirm that God when he had form'd the body of man of mud, breath'd into it part of his own soul. As Christ is God, so he is equall to God the Father. The same indivisible nature cannot agree to severall persons according to severall degrees. Eusebius doth not contradict what propounded in sacred Scriptures to be believed, as did Arius, but also the light of naturall reason. In his Evangelicall demonstration, God the Father is *Θεὸς πρῶτος, ὁ ἐπὶ πάντων Θεός, ὁ ἀνωτάτω καὶ ἐπὶ πάντων Θεός, ὁ ἄβυσσόν Θεός καὶ κύριος*. And cannot (saith Eusebius) assume a body: God the Sonne is *Θεὸς δεύτερος, δεύτερος ἀκίνητος* (viz. *τὸ πρῶτον*) compar'd with God the Father is (saith Eusebius blasphemously) as an embassadour

Christ's coming into the world sundry wayes foretol'd. 75

to his prince, ἀπελάθει (ἐαυτὸν) ἱερίως κρείττονος καὶ παντοκράτορος ὁμοιωμένη. See *Demonstrat. Evangel.* lib. 5 c. 1, 4, 6, 9, 10, 11, 13, 20. the title of the twenty fifth chapter, cap. 30. *lib. sexti proam.* c. 16, 17, 20. That I may omit similitudes by which Field upon the Church, Dr. Andrews in his sermons, and Dr. Jackson (in his knowledge of our Lord Jesus Christ, chap. 30.) excellently illustrate the union of the two natures in Christ, Gregory Thaumaturg. *serm. in Annunciat. Maria virginis*, conceiveth that the Margarite consisteth (ἐν τῷ ὁμοούσιον, ἐξ ἀέρος καὶ ὕδατος) ex duabus naturis, ex fulgure nimirum & aqua, is a fit resemblance. The Trinity of persons in one undivided nature, whereof each is infinite without infiniteness multiplied, and duality of natures, whereof one is finite the other infinite, in the same individual person, are mysteries which men and angels ought to believe, and may admire, but cannot comprehend nor perfectly represent by any resemblances.

He came into the world, that is, was in lucem editus.

This his coming was promised to our first parents in Paradise, prefigured by variety of types, prophecy'd of by Jacob, (Gen. 49. 10.) foreseen by Job, (as may be gathered from Job 19. 25.) prophecy'd of *by Balaam, (Num. 24. 17.

promised to David, 2. Sam. 7. 16. and 1. Chron. 17. 11. 12.) foretold by the † Sybills, celebrated by a quire of Angels, honoured by the three Persians, testified by God himself. God is pleased to dwell with man on earth, the heavens cannot contain him, 2. Chron. 6. 18. *The voice of my beloved! behold he cometh leaping upon the mountains, skipping upon the hills,* Cant. 2. 8. *Vultis ipsos ejus saltus agnoscere?* (saith *Gregory upon that place) He leaped (saith he) from heaven into the wombe, from the wombe into the manger, from the manger to the Crosse, from the Crosse into the grave, from the sepulchre he returned into heaven. The first of these leaps is by Chrysostome called a *great stride*: by the second of them he reach'd into the world, according to the mind of my Text, He who was *eternal was born. *This is a true saying.* God who is truth it self, prophecy-

* With whom I may joyn Hermes in his book inscrib'd ἡ ἀλήθεια καὶ ἡ χάρις. See Lactantius, *lib. de vera sapientia*, cap. 6. Marfil, Ficin. *Argument. in Merc. Trismegist. Pymand.*

† See Constantines oration in Eusebius, after the life of Constantine, cap. 18. and 20. Clemens Alexandrinus *Strom.* l. 6. Lactantius *lib.* 4. c. 6. to whom may be added Justine, Athenagoras, Austine, Virgil, *Eclor.* 4. others. If any surmise that predictions attributed to Sybills, were feign'd by Primitive Christians preposterously ambitious of promoting a good cause, let him see Constantines oration before praids, his Epistle also to Arius and his sectarours, extant in the acts of the Nicene Councell, part 3.

* In Evangel. Hom. 19.

† ἀρχὴ καὶ ἰν Nonnus.

† *Antiquitat.*
Judaic. l. 1. c. 2

ed and promised this birth to our first parents in paradise. God out of his transcendent lenity, promised mercy, before he passed sentence upon them. Our Saviour is called *the womans seed*, Gen. 3. 15. Were † Josephus orthodox in what he reports concerning the serpent which seduced our first parents, 'twere an easie matter for the womans seed to bruise his head. He mistakes both in naturall and theolo-histoy; in that, as affirming that the serpent before he deceived our first parents, had the facultie of speech, went upon feet, and by reason of that misdemeanour was amersd these abilities, and also had poyson as a badge of his enmity towards man put under his tongue, in this, as esteeming what was onely the instrument in tempting Eve, the principall cause, and the promise a precept (the observance of which would prove but of shallow advantage) that Gods meaning was, that every one, as he met with a serpent, should strike it upon the head, which contain'd in it somewhat hurtfull to mankind. Onkelus attained the mind of the sentence. He thus paraphraseth; *I'll put enmity between thee and the woman, and between thy sonne and her sonne: he shall remember what thou didst to him in the beginning, and thou shalt observe him in the end.* The sonne of the woman, our Saviour, not the Virgin Mary (as Papists blasphemously affirm) brake the serpents head, the first of the devils works against mankind: the devill by his malicious attempts endeavoureth to hinder the consummation of Gods works of mercy, the application of Christs merits. No one unlesse the Sonne of God, as well as the seed of the woman, could be able to bruise the serpents head. *Behold, a virgin shall conceive and bear a sonne, and shall call his name EMMANUEL*, Esay 7. 14. * God assumed our nature, and so became Immanuel. *Behold, the Lord rideth upon a swift cloud, and shall come into Egypt, &c.* Esay 19. 1. This swift cloud (in Aquila's translation) *πᾶς ὁ λαός*, † is either our Saviours body or humane nature. The hypostaticall union is likewise foretold by Jeremy,

* Here's *habitation Dei cum carne*, which the Magicians conceived impossible, Dan. 2. 11.

* *Euseb. Demost. evang. lib. 6. cap. 20.*

my, together with intimation of our Saviours birth, chap. 23. v. 5. 6. *Behold, the dayes come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reigne and prosper, and shall execute justice and judgement in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUS- NESSE.* * Intimations and characters of his divinitie

run parallel with those of his humanity, almost throughout histories concerning him in the Gospels. His birth spoke him man, but to be born of a † Virgin (and as some conceive without pain) together with the star and † quire of Angels, proclaim'd him God: His swadling bands and the manger spake him man, and one dis- respected amongst men; but the shep- herds and wisemen worshipping him expres'd him God. His baptisme ad- ministr'd by John, declared him a man; but the voice from heaven to be God. He was tempted in the wil- derness, but overcame; wept for La- zarus, but rais'd him from the dead; slept upon the seas, but after he was awaked stilled the waves; tempered the clay with spittle, but opened the eyes of one born blind; Lastly, by his death shewed himself man, by his resurrection God. Man ought to suffer in that he sinned; twas impossible for any merely a creature, to satisfie divine justice. Whatsoever Jews, Mahumedans, hereticks and heathens may conceive of Christ, true believers after S. Peter, with much comfort acknowledge him *the Sonne of the living God.*

That *Jesus Christ* God and man, *was born, is* (as I have prov'd) *a true saying: it's also worthy of acceptation.* The Church in whose person Solomon speaks (Cant. 2. 8.) esteems

“Οτι γὰρ αὐτὸν κλαίοντα λέγει (viz. Dionysius in an Epistle written to Eu- phranor and Ammonius against Sabelli- us) ὁ δὲ ἐν τῇ ἀνδρωπῳς ἡρώδης ὁ Κύριος, διόκυντο τὸ μὲν κλαίον τοῦ ἀνθρωπίνου· ἐστὶν ὁ δὲ Λαζάρου ὡς Θεός. καὶ πάντα μὲν αὐτὸν καὶ δι-ψῶντα διδύσωμα πικρῶς, δίκαιος ὁ χορτάζοντα ἀπὸ πάντων ἄρτων πικταμοχ- λῆς. καὶ καὶ μὲν καὶ διδύω ἐν μνημείῳ σῶ- μα ἀνθρωπίνον· ἐγενήθη δὲ ὡς Θεὸς σῶμα. παρ' αὐτῷ τοῦ λόγου. Athanas. de sentent. Dionysii contra Arianos.

† Non audiendus esto Kimbrius, quatenus indigitari fingit ab Esia, prophetia sue c. 7. commate 14. נְעֻמָּה אֵינָה כְּחֹלָה.

|| In the exposition of the sixth chapter *de Fide* attributed to Gregor. Thaumaturg. its said, he was born (the quire of angels attended) *ἡρώδης*: that afterward he fate in the midst of Doctors *δοκτοῦς*.

Christs Epiphany contain'd in it matter of great joy.

it so. *The voice of my beloved ! behold ! he cometh leaping upon the mountains, skipping upon the hills.* She shouts and skips for joy. But neither is rejoycing abstracted from thankfulness : both are requisite. What's worthy of all acceptation, when it meets with ingenuous spirits, produceth thankfulness as well as joyfulness. Those are swine which feed upon akorns, but never look up to the tree. S. Paul expresseth both in the cōmendation of his doctrine. He thankfully acknowledges how advantagious Christs coming into the world was to himself *the chief of sinners.* And certainly that acclamation of the Church is the voice of thankfulness, as well as of rejoycing. Their rejoycing is the eccho of their thankfulness. *No man* (saith our Saviour, Mark 9.39.) *can do a miracle by my name, that can lightly speak evil of me.* Who rejoyce so openly and so emphatically (as the Church in the place quoted in the Canticles) for a benefit received, cannot easily become sons of Belial, withdraw their necks from religion, forget the obligation cast upon them. I may safely adde, that the rejoycing express'd by the Church, if it be rightly analysed, will be found to have in it more *de amore amicitia*, then *concupiscentia*. The godly rejoyce more in the advancement of Gods free mercy, then in their own salvation. They rather chuse to enjoy, then to make use of Christ. I shall shew before I proceed to the remainder of my Text, that Christs coming into the world, abstracted from the end of his coming (express'd in my Text), holds out to us ample matter both of rejoycing and thankfulness. The approach of any good towards us is matter of joy ; and if it be freely bestowed upon us, likewise of thankfulness ; and so much more of thankfulness, by how much the more freely it comes from the Donour. Grace restored to man (as Thom. Aquin. 2. 2. q. 106. art. 2.) more obligeth to thankfulness, then grace conferr'd at our creation, *quatenus* (that I may use his words) *magis datur gratis.*

I shall first shew, That Christs coming intimated some good

good towards us: secondly, That he came freely. The former of these propositions is clear'd from the *terminus a quo*, and the *terminus ad quem* of his motion, together with the freeness of the motion it self. I must for the present take for a *postulatum* what I shall hereafter prove, *viz.* That Christ was not compelled into the world. What besides is repugnant to the freeness of his coming (as morall necessity, by some fondly conceived to be cast upon him by mans merits) cannot import that his coming should not be advantageous to us. Christ freely disrob'd himself of glory, assum'd the rags of our nature, and so disguised visited sinfull mankind. That one completely well, much more a great man, a Prince, should bestow a visit upon one sick: That any one should own a friend in great distresse, especially one guilty of treason, is wont to be esteem'd a great favour. A traytour, if his Sovereigne cast a favourable eye upon him, interprets it a pledge of his propitious affections; erects his languishing spirits. Here the Monarch of heaven and earth visiteth mankind in sickness and distresse, such as were disaffected towards him, such as were traytours against him. What is the ordinary temper of the world, Cyprian well expresseth in his second Epistle. I have not met with any Authour more elegant and copious to this purpose, yet conceive that his expressions settle much below his subject. I shall onely give you a tast of him, you have access to the rest at your leasure, *Paulisper te crede subduci in montis ardui verticem celsiorem, speculari inde rerum infra te jacentium facies; & oculis in diversa porrectis, ipse a terrenis contactibus liber, fluctuantis mundi turbines intueri. Jam seculi & ipse misereberis, tuique admonitus & plus in Deum gratus, majori letitia quod evaseris, gratulaberis.* In the same epistle *sunt que nec illis ipsis possunt placere, qui faciunt.* The men of the world were more then vulgarly wicked, when our Saviour came among them. *The wickedness of man was great in the earth,*

80 *Christs coming contain'd in it matter of thankfullnesse.*

earth, and all the imaginations of the thoughts of his heart, were onely evil continually. True religion was no where to be found but in Judea, and there onely as a few imbers in an heap of ashes. How wicked that generation was, besides testimonies in sacred Scriptures, and humane writings, we may in part conjecture from punishments visited upon themselves, and already upon their posterity. But neither is Gods indignation yet satisfied. Christ, as if left at his approach sinnefull man should be confounded by reason of his own guilt, layes aside his imperiall robes, * appears as a suppliant, rather than one who had *poteftatem vita & necis*. † This his coming was his *exinanition*. *He who was in the form of God, thought it no robbery to become equall with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likenesse of men.* Philip. 2. 6, 7. This is a good omen. We cannot but suspect his coming besides some good towards us. Christs coming into the world together with the circumstances of it, insinuate what is clearly express'd, Matth. 20. 28. *That the Sonne of man came not to be ministred unto, but to minister, and to give his life a ranfome for many;* His coming, forasmuch as it was not forced, neither desireable in order to his own ends, must needs be undertaken for the benefit of some others, and of men rather than of angels. *He in no sort took the Angels, but he took the seed of Abraham,* Heb. 2. 16. We have shewed that our Saviours birth containeth in it matter of rejoycing.

A second scruteny will discover in it matter of thankfullnesse. Thankfullnesse (according to Thomas Aquinas 2. 2. q. 106. art. 2.) is two wayes engag'd. First, (*ex quantitate dati*) by the greatnesse of a gift. Secondly, (*ex animo dantis*) by the freeness of the donour. The gift it self is naked, unlesse (as Civilians speak) *consensu vestiatur*. The benefits about to result from Christs birth, by the circumstances of his coming, are intimated to be great of the first magnitude.

And

* Τὸν περὶ
αὐτὸς ἀπίσκει
λαί, ἀεχρὸν, ὡς
ἀνδραποδιᾶς
λογισαίτο, ἐπὶ
πυγανίδι, καὶ
φύβῳ καὶ ἡστια-
σθίῳ; ἡμα-
ρτωῶν ἀλλ' ἐν
ὀπικασίᾳ καὶ
πρωτότητι, &c.
† Θὼς ἰσχυρὰ
τοποῖσεν ἰαν-
τὸν, καὶ ἰσχυ-
ρῶν αὐτὸν.
Macar. Ho-
mil. 4.

And what good soever accrueeth to us by his birth, was conceiv'd in the wombe of free mercy. When as sacrifice and offering, burnt offerings and sinne offerings could not appease divine justice, then I said, lo I come, that I should do thy will, O God, Heb. 10. 5, 6, 7. He humbled himself and became obedient to the death, even the death of the crosse, Phil. 2. 8.

Our Saviour was not merited into the world. 2. not compelled. First, of the first: mankind could not by virtue of merits exact Christs incarnation and birth: The then present generation did not merit his coming. * So farre those to whom he came were from meriting his coming, that, some few excepted, they desired him not before he came; welcom'd him not into the world, when as he came of his own accord; accepted him not when as he had declared his gracious intentions. I shall afterward *ex eadem fidelia* prove, that neither such as believed at the time of our Saviours coming, nor yet the Patriarchs could merit his incarnation. and birth. First, of the first; 'Tis an axiome in the Civill Law: *Quod omnes tangit, ab omnibus debet approbari*. But Christs coming, although it most nearly concern'd all the Jews, was so farre from being suffrag'd by their merits, that it was not voted by their desires. He came unsent for. The Jews some few excepted, and Gentiles generally were affected in like manner with our first parents in Paradise after their fall; readier to runne away from God, and to hide themselves from him, then to seek after him. God sought out Adam and Eve, when they endeavoured to shun him, and tendered to them a gracious promise, before they cryed mercy. Athanasius in his oration against the Gentiles, illustrates Gods *procurator* (as discovered by acts of grace now mentioned,) by the similitude of a prince, not permitting his subjects in rebellion, but endeavouring by all acts to reduce them to their duties. The holy Ghost in S. Luke (chap. 15.) useth the similitudes of a woman seeking a lost great, and

ואמרו אם
רבי יוחנן
אין בן דוד
בא אלא או
כדור שכלו
זכאי או
כדור שכלו
חייב Et in-
quunt (Rab-
bini nostri,)
ait Rabbi Jo-
chanan, Non
venit filius
David, nisi
vel in genera-
tione qua tota
est iusta, vel
in generatione
qua tota est
impia. [The
later part of
the disjuncti-
on falleth not
much short of
truth.] See
R. D. Kimchi
upon Esay, 59.
15.

Christ was found of those who sought him not.

of a *shepherd seeking a sheep* that is runne astray. A shepherd with a sheep upon his shoulder, engravened upon the communion cup in Primitive times of the Gospel, imported the same notion. Christ took upon him our nature: overtook it, by running after it, as the word *ἐπὶ λαβὴν* *ἔσται*, also signifies. Those Jews who lived when our Saviour was born, were a generation of vipers, did eat through the bowels of their mother, the more ancient Church. Two tenents they almost generally embraced which could not consist with a desire or yet expectation of such a Saviour. 1. They cryed up justification by the works of the Law. They were so farre from seeking after a Physitian, that they could not acknowledge themselves diseas'd. 2. They expected that their Messias should be an earthly Monarch; that his kingdome should be of this world, that he should by civill power subdue the heathen. These opinions crucifie the crosse of Christ, are most repugnant to that way which God in his infinite wisdom had contriv'd for the saving of mankind.

Secondly, as they sent not for our Saviour before he came, so neither did they courteously entertain him coming of his own accord. He was rejected into a stable * at his first entrance. An ample signification of his condescension, as also of the condition of those he came to save! They had sunk themselves below beasts. Besides that it is better to be a beast than to be like one, brute creatures were alwayes subject unto him; men disobeyed him. The whole creation at all times, the falln angels and men excepted, have been observant of God. R. Jonathan in Maimonides (*more Nevoc. part. 2. c. 29.*) concluding that the course of nature was setled immediately after the creation, maketh one exception, *viz.* that God entred into certain conditions with the red sea; that by dividing it self it should open a passage to the Israelites coming out of Egypt. Rabbi Jeremy the Sonne of Ellezer saith, that God did not onely make a covenant with the sea, but in like manner

* *Ἐν φάτνῃ
καταβάνθης
Θεός.*

with all things which he had created within the six dayes. This sentence is to be preferred. All creatures void of reason have observed this covenant. All creatures wanting reason have in themselves so much self-deniall, that they are ready even against their particular natures, and to their private detriment, to obey Gods command. The waters of the red sea stood upon an heap, that the Israelites might be accommodated with a way to escape from the Egyptians. The waters of the river Jordan, that they might open to them a passage into the promised land. The sunne stood still that they might conquer the Amalekites; went backward that he might signifie time added to Hezekiah's life. The fire spared the three children. Such creatures as have sense, and the faculty of feeling, pines if their appetites be not satisfied, have at Gods command used heroicall abstinency. The Lyons, whose denne was made a prison to Daniel, made good what God promiseth, Psal. 34. 10. *The Lyons do lack and suffer hunger; but they that seek the Lord, lack nothing which is good. The Ravens fed Elijah by the brok Cherith,* 1. Kings 17. 4. When as Jonah commanded to Nineveh, endeavoureth to flie to Tarshish, that is, the contrary way, a Whale brings him back again, lands him on the right shore. Men have frequently neglected their God. *When our Saviour came to seek his own, his own received him not. The Sonne of man hath not whereon to lay his head,* Matth. 8. 20. That the Messias when he cometh shall not have whereon to sit, where to rest his body, is affirm'd by the Gemarists. Our Saviour may seem to have alluded to such a tradition in the expression quoted.

Yet there remain other circumstances, which more aggravate Christs love to mankind; and in that they were foreseen, likewise the freeness of his coming. As he came of his own accord, was not sent for, disrob'd himself of majesty, look'd upon such as were his enemies, yea rebels

84 Christ was neglected after he had declar'd his intentions.

against him with a friendly aspect, was not welcom'd nor courteously entertained at his coming; so neither was he accepted after such time as he had declared his gracious intentions. He came among such as were contumaciously rebellious, so fastened to their lusts, glued to this present evil world, that they would not accept of a Saviour upon most gracious terms offered. When light came into the world, they preferred darknesse. *The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil,* John 7. 7. *If the world hate you, ye know that it hated me before it hated you,* Joh. 15. 18. The Gergesens loved their swine better then a Saviour. The Jews preferred Barabbas before Christ; an enemy to publick safety, before one that came to save mankind. As he was vilified throughout his life, so at last by a violent death thrust out of the world. * Neither such as believed in the age in which our Saviour was born, nor those in times preceding could by their merits procure or hasten his coming. There's (*oppositum in apposito*) an implicate contradiction, if we say that sick persons by their perfect health merit a visit from a Physician. But neither can the perfect observance of the Law, merit any thing from God.

* It hath been confesd by ancient Jews, likewise by Talmudists, that the Messias was to be expected about the end of 4000 years from the Creation.

תנא רבי אליהו ששח אלפים שנה הוי עלמא שני אלפים תורה
 שני אלפים חורב שני אלפים ימות המשיח Traditio domus Elia: sex
 mille annos durat mundus. Bis mille annis inanis & vilitas. Bis item mille annis Lex.
 Denique bis mille annis dies Messie. Gemar, Sanhedr. cap. 11. But for our sinnes (say
 Talmudists *ibid.*) which are many, his coming is deferred. ובעונותינו שרבו
 יצאו מהם מה שיצאו sed ob peccata nostra quæ multiplicata sunt, abierunt ex eis
 (viz. annis) qui abierunt. יחידים ופזיזים. Jachiades upon those words, Dan. 12. 4.
 (But thou, O Daniel, shut up the words, and seal the book even to the time of the end)
 would have us believe, that God seal'd up the time of the coming of the Messias, revealed
 it to Daniel, as if with Aristotles Acroamaticks, it should be נאמר ונאמר ונאמר
 נאמר ונאמר ונאמר. He concludeth with truth his animadversions upon that comma:
 וה' יוכנו לראות עין כעין בשוכ הציז ואז נבון הדברים כהוייתם
 verum enim vero Deus nos dignabitur clarissima visione, cum Deus reducat Zionem: tunc
 intelligemus res ipsas prout sunt. They shall acknowledge him whom they have pierced, for
 the Messias. Seasonably adde Maimon in חזקת ד' chap. the last, לא יחשוב הקצים
 אמרו חכמים תפח רוחם של מושבי ne supputet terminos (viz. temporum) מושבי
 אמרו חכמים דixerunt sapientes, expirant animam, qui supputant terminos. R. Jehoshuah the
 sonne

sonne of Levi, in the Gemara of Sanhedrin, and chapter afore-prais'd, conceives that God had resolv'd that mens delinquencies should not retard his gracious intentions, but yet that the coming of the Messias might be accelerated by their deserts. He thus glosseth upon that of the Prophet Esay, (chap 60.22.) *Iste Lord will hasten it in its time.* **וְכִי אֲחִישָׁנָה לֹא זָכוּ בְעֵינָהּ** *Si mereantur, accelerabo: si non mereantur, tempore suo.* Papists entertain this conceit as orthodox. They hold that those who liv'd before, and those who in the time of our Saviour, by obedience foreseen, and the captivity of the Patriarchs in Hades, *ex congruo* merited the incarnation of God the Sonne.

As no creature could impose upon God the Sonne, a Morall, so neither a Physicall necessity of coming into the world. Astrologers most blasphemously attribute Christ's birth to the starres. Albumazar affirms, *Quoties Saturnus denas sui orbis conversiones perfecit, hoc est, Expletis annis trecentis, semper quasdam magnas res & admodum insignes evenire. Post Alexandrum enim* (saith he) *annis trecentis, apparuit Arelasor filius Bel, qui Persas contrivit; & proxime post transactis aliis trecentis annis, apparuit Jesus, Magister & Dux Christianorum.* Here's *avistepnoia* sufficiently betray'd. He could not (as appears) divine at what time Arelasor soyl'd the Persians, or when our Saviour was born. He addes 280. years to his true distance from Alexander. *Magna Saturni & Jovis conjunctione* (say some Astrologers) *nascentem orbem initiavit: alia preparavit diluvium: alia Abraham vel Moysen genuit: alia Jesu adventum prænuntiavit: alia Mahumeti antecessit.* Cardan upon Ptolemey's *Tetrabible*, imputeth Christ's birth, saith with other graces wrought in mens hearts, Christian religion begun, continued, sometimes advanced and propagated, other times depressed and contracted, to the starres. *Dum sunt magna conjunctiones in primo Trigono, quæ durant annis 199. & singulis 20. sunt annis, nascuntur in orbe inferiori imperia, monarchia, tranquillitas, pax, ex Solis & Jovis dominio. Item sapientes insignes, sterilitates magna ob triangulum ignem.* *Sic incipit Romanorum monarchia sub Julio Casare in Δ primo, & Jesu Dei lex, & Apostolorum prophetia, & prædicatio, & vitiorum purgatio, idololatria destructio, &*

Christ's birth is not to be attributed to the starres.

justitia pietatisque exaltatio, & monarchia sacerdotalis in terra: & per 200. annos donec in primo Δ facta sunt prevaluit monarchia, & lex sancta, pro qua innumeri mortui sunt significante Marte domino Arietis. Thus Haly and Cardan as digested by *Campenella. Petrus de Aliaco is in points mentioned as blasphemous as these cited, in his *concordia Hister. & Astrologia*. That axiome of Pindar, αἰμάρη δ' ἐπιλοπυ μάρτυρες σοφώτατοι, in that I must be brief in the redargution of these authours, will stand me in good stead. † Albumazar foretold that the Christian law should not endure above a thousand foure hundred sixty years. Time hath demonstrated him a false prophet. Some have dreamed that Asia and Affrick shall be converted to Christian religion by the fiery Trigon, consisting of Aries, Leo, and Sagittarius. Christian religion (say they) began under this Trigon, w^{ch} also continued 200. years after Christ born therefore from the year 1600. to the year 1800. shall be much propagated under the same triplicity. || Not attending that in the 16. century, under the watery triplicity consisting of Cancer, Scorpio, Pisces, Christian religion was more disseminated, if we attend spaces of earth, by Lusitanians, Spaniards, English, and Hollanders, then in the 1500. preceding. † Mahumetisme which (as Astrologers say) as it began under the watery, shall be abolish'd under the fiery trigon, gathered strength & vigour in the ninth & tenth centuries, that is, under the fiery triplicity. Besides that I may here seasonably adde that rule, much in use with Jews, *A testament that faileth in any one point, is authentick in none*; experience hath demonstrated Astrologers vain and ridiculous, in the grounds upon which they build those bold assertions produc'd concerning Christianity. * Campanella's much more temperate then his predecessours. He takes for an axiome, *Leges & imperiaque incipiunt in tarditate anomaliarum, durant temporibus longissimis*. He giveth for examples the Babylonian and Romane Empires. He addes, *Christus natus est, eligens sibi tempus primi trigoni, omnium*

ninum

* *Astrolog. lib. 2. c. 3. art. 1.*

† *Pererius de divinat. Astrolog. cap. 3. num. 18.*

|| *Vide Nunc. 7 prophet. p. 8.*

† See Alsted. *Encycl. fol. 1084. col. 6.*

* *Astrolog. lib. 2. cap. 3. art. 4.*

ninum optimi & constantiam anomaliarum. Although this Authour here *tantum ait, non probat*, somewhat came into my mind which may render his conjecture plausible. In the first ($\frac{1}{3}$) ten degrees of the Persian sphere, is plac'd **Virgo pulchra capillitio prolixo, duas spicas manu gestans, residens in siliquaastro, educans puerulum, lactans & cibans eum.* We have here according to Albumazar and Frier Bacon after him, a symbole of the nativity of our Saviour. The words cited by the one out of the other, are these. *Intentio est quod beata virgo habet figuram & imaginem infra decem primos gradus virginis, & quod nata fuit quando sol est in virgine, & ita habetur signatum in calendario, & quod nutrit filium suum Christum Jesum in terra Hebraeorum.* With whom agreeth the book entituled, *Ovidius de vetula ad Virginem Mariam,*

*O Virgo felix, o virgo significata,
Perstellas ubi spica nitet.*

The sunne also (say Astrologers) was in Leo at the birth of Christ, *the lyon of the tribe of Judah.* Should we grant these reports of the nativities of the Virgin Mary and Christ to be true, yet besides that Christian religion (as we have demonstrated) hath been contracted under a fiery, and propagated under a watery triplicity, its clear by undeniable authority, that God doth not alwayes use the starres as mediating causes, nor yet as signes of what he hath decreed in the sublunary world. He created vegetables before the sun and moon (as some conceive) least any should impute their productions to the influences of those planets. *Ut sponte sol radiat, dies illuminat, fons rigat, nubes irrorat, ita se Spiritus celestis infundit* (as Cyprian sweetly in the epistle quoted,) the same may be applyed to Christs coming into the world. That Christ came into the world, is as I have shewed, true and acceptable doctrine.

In the next place, *He came to save. * The waters of the Sanctuary now are up to the knees.* We may partly conjecture what were his intentions, by the circumstances of his coming

|| See learned M. Selden, *De Diis Syris, Syntag. 1. cap. 2.* (*virg. inscribd*) *de Teraphim.* Joseph Scal. *in spheram Barbaricam.* M. Manili.

Ezech. 47.

coming, but in the second proposition have them in some measure expressed. Christ Jesus came into the world that he might become a Saviour. Although my Text seem rather to point at the birth of Christ, then the union of his two natures, God the Sonne was incarnated that *he might save sinners*. How thankfull heathens have been for temporall deliverances, I have explain'd upon occasions before offered; and so anticipated what is suitable to the point in hand. I adde, that messengers sent by the Athenians to thank Antigonus and Demetrius for their liberty, were by them called (*ἑσποῖ*) by the name wont to be given to those who were sent to enquire of the Oracles. Had Christ come to rescue such as were entire and upright, but enslaved to men; or to satisfie for such as had offended men; or to deliver such as had offended God from temporall punishments; or onely to establish the Angels his friends, yet should he have done what all would have looked upon, as much to be esteemed by those whom it might concern. God the Sonne long before he assumed our nature, went before the Israelites in the wilderness, and brought them into Canaan, Exod. 23. 20. Some Jewish Doctours, as Abenezra witnesseth upon this text, say that by Angel here is meant the book of the Law; others understand the Ark of the Covenant: Himself concludeth that the Angel here promised, as a conductour to the Israelites, is the Angel Michael. מלאך by a (*חמורה*) permutation (as Cabbalists speak) becomes מיכאל *Michael*. There's onely a Metathesis with jod inserted. Abenezra spake a truth which he comprehended not. The Angel which went before the Israelites is the same with Michael, Revel. 12. 7. no other then the Son of God. * Other Hebrew Authours inferre from that kind of Cabbala, which is called † *Gematria*, that the Angel here

* See Jarchey & Bar. Nachman upon the place.

† There are three kinds of Cabbala calld

חמורה permutation, *נוטריקון* notarium, and *מיכוריא* gematria. *Gematria* (as Elias Levita, and David de Pomis acknowledge) is a Greek word, *Geometria*; significat autem in arte Cabbalistica, non terra aut figurarum dimensionem, sed Arithmeticam litterarum supputationem, qua dictiones diverse suis invicem aequivalere probantur.

mentioned is (מטטרון), *metatron*. עדין כניסטרין עדין *metatron* (saith Rasi) in Gematrie, is the same that *shaddai*: the same number is exhibited in the letters of each word, viz. 314. We must in that comma of Exodus before quoted, understand an uncreated Angel. Gods name is in hilot, v. 21. that is, he is God. Nachmanides saith upon the place, וְהָיָה הַמָּקוֹם הַזֶּה הוּא אֵל אֱלֹהֵינוּ הַחַי וְהַקָּדוֹם כִּי בֵית ה' צוּר עוֹלָמִים וְהוּא שֹׁמֵר אֶנְכִי הָאֵל בֵּיתֵל כִּי רֹדֵף הַמֶּלֶךְ לְשֹׁכֵן בְּבֵיתוֹ: *Ipsa est Angelus ille redemptor, cui nomen magnum in medio ejus, (scilicet) quoniam in illo dominus petra secularium, & is est qui auxit, Ego Deus Bethel, (supra) quod nos sit regis habitare in domo sua.* R. Menachem upon the place, saith, *His voice is the voice of the living God.* Gods children owe to Christ, the head of the Church, their temporall deliverances, but are further obliged to him: *He came into the world to save sinners.*

So I am fain upon my third proposition. *Majus est Dei misericordia quam nostra miseria.* The waters of the Sanctuary are now so risen that we may swimme in them. Here's the great mystery of godlinesse, 1. Tim. 3. 16. The wits of men and Angels could not have plotted such a way for mans recovery. The devil suspected not that his endeavours against men should by such means be frustrated. * Men may believe but cannot comprehend Christs two natures so united, as that he who is eternall may be said to be born in time, he who is impassible and immortall to suffer death, &c. There remain two other depths in Christs coming to save sinners, which render his goodnesse as admirable as his wisdom. 1. 'Twould be an injury with men (as Salvian well observed) to punish a good sonne for a bad servant. Here's scarce any difficulty; but I may opportunely suggest, that as Christs willingnesse to suffer for us, asserts the justice of God the Father; so it is a remarkable part of his free mercy towards us. Christ of

* I cannot with Clem. Alex. (*Pedagog. lib. 3. c. 1.*) so construe that of Heraclitus, *Ἀσπόμενος ὅσος ὅσος ἀσπόμενος.* as to make it signifie the hypostatical union of Christs two natures.

Christ came into the world to save sinners.

his own accord laid down his life for us. 2. Take into your meditations, who were the objects of Christs mercy. They were his enemies. It's too frequently a peice of injustice amongst men, to rescue by strong hand and abuse of authority, those from punishment who deserve to suffer. *Volenti non fit injuria.* God without derogation from his justice freely remits what men had sinned against himself. He declared together with his justice his holiness likewise, in bringing sinne to condigne punishment; and moreover emphatically his rich goodnesse, by suffering for sinners and such as were rebels against himself. A young student of History (saith Polibius) *universam mundi historiam debet uno intuitu complecti, & velut in corpus redigere.* This work is done to our hands in the history of Gods mercies and free love towards us. Christ by suffering death for us, did *omnem bonitatem* ὑπὸ μιᾷ συνόλῳ εἶναι καὶ μαρτυρεῖν. All other spirituall blessings meet in this as the *radix* in the center, and as streams in the fountain: God's pleas'd to acemulate one mercy upon another. God the Father out of his *φιλανθρωπία* was pleas'd to send his Sonne into the world to die for sinners; and to make this mercy the foundation of others necessary in order to their salvation. *To save sinners* was the end, the main designe of Christs coming into the world. Calvin chastiseth Servetus affirming that Christ should have come into the world, although man had not sinned. *To save sinners* was the work for which he came down from heaven. *Lord speak the word onely,* (said the Centurion Matth.8.8.) *and my servant shall be healed.* Jesus at a distance by his word cured the bodily infirmity of the Centurions servant. God by his word created the world. God said, *Let there be light; and there was light,* &c. Many conceive that God in regard of his holiness could not remit mans finnes without satisfaction. All agree, that the way of which he was pleased to make choice for our recovery; was in many respects most convenient. That our spirituall infirmities might

might be cured, that man might be re-created, 'twas requisite that God should come down from heaven, and that he should not merely speak the word, (*be ye saved*) but that he should do and suffer many things for us. Our redemption put God to greater expence then did our creation. A signe that we had sunk our selves below nothing! *Ubi virtus* (saith Plinie) *ibi etiam fortuna*. Here are good tidings for those, who were altogether void of virtue: here's *salvation for sinners*.

That *Christ Jesus came into the world to save sinners*, is a doctrine worthy of all acceptation. 1. This doctrine is acceptable in regard of its authour. Should an earthly Prince speak, we should hear him with greedy attention. 2. Acceptable in regard of those by whom it was delivered. It was preached by Angels to Joseph the husband of Mary, and the shepherds; by the Apostles, by Christ himself. 3. Acceptable in that contain'd in plain terms. Many parts of Philosophy are obscure, and the answers of oracles were oft ambiguous: *vitreum vas lambimus, sed pul-tem non attingimus*. This doctrine is so clear, that he that runneth may read and understand. Those who are of weak capacities, are not debar'd from it. They may tast how good and gracious the Lord is. But some truths not fundamentall have their share in these conditions. 4. This doctrine in regard of its matter, is worthy of all acceptation. This is the very life and soul of the Gospel, the fundamentall of fundamentalls. That substantiall truth which almost all the types in the Law prefigured; that cardinall truth upon which dependeth the rest of the Gospel: This doctrine containeth *good tydings of great joy which shall be to all people*. Luke 2.10. *Πάντες* in my text, is I conceive, the same that *πάντες*. Here are tydings worthy to be received with full, with compleat acceptation. One soul is more precious then the fabrick of the world; certainly each mans soul ought to be more dear to him, as the principall part of himself. *What will it profit a man, if he shall gain the whole*

The acceptablenesse of pauls doctrine.

whole world, and lose his own soul? or what shall a man give in exchange for his soul? Mark 8. 36, 37.

Secondly, as the soul is more precious then all worldly honours, treasures and delight, so salvation is much better then the soul. That which is the happynesse, the end of man, must needs be better then man. Grace is better then nature. An habite is *extremum potentie*. But our happynesse is better then grace. It's better not to be, then to be eternally miserable; and the fruition of God is much above our beings, and means conducing to it. There's a wide *hiatus*, a vast gulf between the largest of worldly blessings and the narrowest of spirituall conferred upon Gods children. Those have an interest in one who knoweth all their wants, who is ready and able to help upon all occasions. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* Psalme 34. 15. Should not God see, as well as heare, his children should want many things. We apprehend not all our own wants, and so cannot pray to God for the releif of all. God knoweth what we stand in need of, before we pray unto him, and of his own accord, (without any monitour) is wont to aid us. Gods favour likewise is constant. Acceptablenesse with him is, (what Thucydides said of a well composd history) *νομία τις αὐτῷ εὐχρίστου*. Our friends upon earth are oft times ignorant of our necessities, oft times impotent, not able to relieve us; sometimes slack, and not forward to help; and very unconstant. Temporal good things are scant, cannot fill up the capacities of the soul. Neither is the understanding satisfied with humane knowledge, nor yet the will with worldly enjoyments. Nothing besides God can quiet the mind.

Thirdly, The recovery of what hath been lost, occasioneth more joy then doth immunity from dammage. So much is expressed in thre severall parables. (Luke 15.) one of the lost sheep, a second of the lost great, a third of the prodigall sonne. *Thats joy in heaven over one sin-*

ner that repenteth, more than over ninety nine just persons who need no repentance, Luke 15. 7. God's more glorified in the conversion of sinners, then he could have been by man persisting in integrity. Converts have much more reason of rejoycing, then they should have had, had they never fallen. We reflect with joy upon evils, which we have escaped. *Hæc olim meminisse juvabit.* And our joy beareth proportion to our dangers. That our affections might be enlarg'd in spirituall joy and thankfulness, God hath appointed out of his rich wildoms the Law a School-master to scourge us to Christ. Dives was right in the substance of his request, concerning his affection towards his brethren yet living. A rest of half much commended to us the delights of heaven. S. Paul, as I shew'd heretofore, is a very pregnant example to this purpose. But moreover the glad tidings preach'd by S. Paul are worthy to be accepted by all men, as well as to be received with all acception. The most righteous among men, Christ himself excepted, stand in need of a Saviour. It's just (that I may borrow a sentence from Euripides) that *οὐ καλὸν τιμωρὶς τὰ μὴ καλὰ* τλήναι τὰ μὴ οἶλα, who do what is not good suffer what is not delightful. *ὁ δὲ ἀρχαῖος ἑρμηνεύων τὴν οὐκ ἔσθλα.* (saith Herodotus in his Terpsicora) *Nullus hominum sceleris reus effugit unquam.* Even as much as we all have sinned, tis necessary that we all suffer in our own persons, or some other for us. Such that Sonne took upon him *sceleris nostri* (as I have said) was pleased to become our Saviour.

That Christ came into the world, is a doctrine as true as acceptable. Its an honourable truth; its a true one in faith. The words *ὁ υἱὸς τοῦ θεοῦ* express as much; if we admit they are an excess of words, the epithite of *αἰὶν*. For proof of the Thesis I have peak; 1. To direct and immediate expressions in sacred Scripture. 2. To Christs sufferings. 3. To means added for the conversion of sinners. 4. To the consciences of

sanctified men, those who are most sincere in their lives, and most competent judges. 5. To the prevalency of this doctrine over the power of darknesse, over errors and heresies in mens judgements, perverseness in their wills and affections, and corruption in their lives.

First of the first. *Thou shalt call his name Jesus, for he shall save his people from their sinnes*, Matth. 1. 21. To save from sinne, is to save from sinne together with its evil consequents. *The Sonne of man is come to save that which was lost*, Matth. 9. 11. He came to save those who had gone astray, those that were sonnes of perdition, and to save them so as they should become lost in their own apprehensions. *For God sent not his Sonne into the world to condemn the world: but that the world through him might be saved*, Joh. 3. 17. Here's deliverance from the sad effects of sinne, viz. riddance from pain, and a restoring to happiness. I may adde, that those who receive Christ, obtain a better condition then that which we lost in our first parents; *Felix lapsus qui talem meruit Servatorem*. Holy Job foresaw this Saviour, *I know (saith he) that my Redeemer liveth*.

Secondly, let us take a survey of Christs sufferings. God the Father covenanted with the Sonne, that for his sufferings *he should see his seed*. Christ was the second Adam, by way of representation a publick person. S. August. is clear'd this purpose: *Primus homo Adam sic olim defunctus est* (saith he) *ut tamen post illum secundus homo sit Christus; cum tot hominum millia inter illum & hunc orta sunt: & ideo manifestum est pertinere ad illum omnem qui ex illa successione propagatus nascitur; sicut ad istum pertinet omnis qui gratia largitate in illo nascitur. Unde fit ut totum genus humanum quodammodo sint hominis duo, primus & secundus*. Our Saviour is oft called *the sonne of man*, that is, of Adam. Ezechiel with the Septuagint is *ὁ υἱος ἀνθρώπου*, but Christ is said to be *ὁ υἱος τοῦ ἀνθρώπου*, that is, the sonne of the first (Adam) man. He was the next, and one.

ly other common person. Had himself been created, or the sonne of some one besides Adam created, either God through him should have been reconcileable towards some who sinned, not suffering, or some should have wanted access to Christs merits. Christ, as he was a branch of David, (Jer. 23. 5.) and a rod out of the stemme of Jesse, (Esay 11. 1.) so likewise of Adam. This branch offered up to God sanctifieth the tree. Christ declared abundantly that he came to save sinners, by what he suffered for them. He suffered for us what satisfied divine justice. *In burnt-offerings and sacrifices for sinne thou hadst no pleasure: Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God,* Heb. 10. 6. 7. Gods will (שלמות) here, as in Hebrew רצון oft, and in Chaldee רעות and רעות, is that in which God is well pleased, רעות voluntat, signifieth as I have said, (viz. beneplacitum). In Jonathans Targum (ancienter then any Scriptures whereof S. Paul was the penman) upon Esay, in a sentence for substance of sense the same with what was quoted out. of the epistle to the Hebrews. He thus paraphraseth upon Esay 59. 16. *Et manifestum est coram eo. quod non sit vir cujus opera bona sint. Et notum est coram eo, quod non sit homo qui stet & deprecetur pro eis: & salvavit eos in brachio fortitudinis sue, (ובמינר רעותיה) & in verbo voluntatis sue auxiliatus est eis. מינר רעותיה* *verbum voluntatis ejus*, is no other thing, then his onely begotten Sonne in whom he is well pleased. Christs sufferings, though but short as considered in themselves, nor longer in his expectation, (he could not despair of victory) received vigour from his divine nature, triumphed over the demerits of sinfull men. The sunne of righteousness (as Pelbartus allegorizing Gods covenant signified by the rainbow) falling into a cloud of passion, is our security against a deluge of damnation. Christ, as he came, so he overcame. He lost not his labour: God cannot be frustrated in his undertakings. As we may safely believe God in regard of his faithfulness

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fulnesse (or truth), so we may safely hope in him in regard of his power and authority to perform what at any time he promised. He paid a price sufficient for sinnes at all times committed, although his merits become efficacious onely to those who believe. Sufferings are wont to be esteemed according to the value of persons who undergo them; as what a Magistrate suffereth, much more then what a private person. But neither did our Saviour redeem us at a low rate; He was pleas'd to demonstrate his love towards us, by sustaining the wrath of God, and shedding his most precious blood for us. Sappho tells us, that love came down from heaven cloth'd with purple. Sure I am, that he was of that colour before he return'd thither. *Ελεος περιπατεῖ σωτήρ*. Christ is the rose of Sharon, Cant. 2. 1. *He is ruddy*, Cant. 5. 10. *Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save*, *Mat* 63. 1.

Our Saviours sufferings were much sharpened and imbrued by circumstances. 1. He was betrayed of one of his disciples. 2. Valued at the rate of a servant. *If he ax gore a servants, or a maid, he shall give unto the master thirty shakels of silver, & the ax shall be stoned*, *Exod* 21. 32. 3. He died an accursed death. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse*, *Phil* 2. 8. *He that is hanged is accursed of God*, *Deut* 21. 23. *Gal* 3. 13. 4. He was condemned and executed by man whom he came to save. We may here take notice of the omnipotency of divine wisdom, which is wont to abuse mens malicious intentions. Mens wicked plots and contrivances improv'd by Gods wise superintendency become oedraicall, produce effects and issues above their own sphere, besides their own nature. God is able and wont to work good out of evil. *Hermes* tells us, in the fourth of his 100. Aphorismes, that

Jupiter

Jupiter configuratus malevolis mutat eorum malitiam in bonum.

Sacraments used by Gods people before & under the Law, looked forward, as these now used by Christians backward to Christ. The Passeeover and the Eucharist are pregnant resemblances both of what Christ suffered for us, and likewise of what benefit we receive from him. * Beza is right, as conceiving that *the cup of devils*, and *the table of devils* (1. Cor. 10. 21.) were an appendix of idololatricall sacrifice, a feast in which idolaters partaked of the altar; and that *the cup of the Lord*, and *the table of the Lord*, in regard of analogy was fitly opposed to *the cup of devils* and *the table of devils*: yet forasmuch as transubstantiation is impossible, there must needs be much dissimilitude between the sacrificiall feasts of heathens, and the Lords Supper, as compared to sacrifices whereof they were appendices. The bread and wine which Christians receive in the Eucharist, are not materially, but onely representatively the same thing which was sacrificed for us. The Lords Supper when first instituted by Christ, resembled what he intended to do for us, and since his passion is a commemorative signe of his sufferings: Christ had not yet offered up himself, when he instituted the Eucharist, & administred it to his disciples. He instructs the then present, and ensuing ages, that no transubstantiation is to be imagined, by injoyning that this service should be perform'd *in remembrance of him*, Luke 22. 29. 1. Cor. 11. 24, 25. Circumcision and baptisme set before us what Christ underwent for us, rather as in its effects, then as in it self. That any are circumcised in the inward man, wash'd from the pollution and guilt of sinne, is wholly to be attributed to Christs merits. In circumcision blood was shed; both blood and water streamed out of our Saviours side. He is the fountain of all true Sacraments. Moses by Zipporah is call'd *sponsus sanguinum*, (Exod. 4. 25.) because his life was saved by the circumcision of his sonne. *An husband of blood art thou to me*, is translated in On-

* See Beza upon Acts 15. 20. 1. Cor. 10. 18. & 21.

kelus, *For the bloud of this circumcision my husband is given me.* He paraphraseth thus upon the latter part of the verse following, *But for the bloud of this circumcision my husband must needs have been killed.* The Arabick interpreter of the Pentateuch, made publick by Erpenius, upon that comma in the fourth of Exodus, may be construed by this Latine; *Et arripuit Tseforah petram, & absceidit præputium filii sui, & ostendit inter manus suas, & dixit, Quia sponsus occisus tu mihi.* The sense here is the same clearly, that before in the Chaldee. Zipporah circumcised her sonne, because her husband was but as a dead man, otherwise had been slain.

Thirdly, Christ hath plentifully demonstrated that he came to save sinners, by means which he useth that he may make them partakers of his merits. He useth, saith Clemens Alexandrinus in his *Padagog. lib. 1. c. 9.* *πιστὸς τοῖς αἰν-χάρῃ*, that he may convert them.

1. He puts them in mind of their faults. *This people draweth nigh unto me with their mouths, and honoureth me with their lips; but their heart is farre from me,* Esay 29. 13. Matth. 15. 8. This engine by Clemens Alexandritus is called *ῥηθύνω*.

2. He reprehendeth peremptory sinners, signifieth his displeasure against them and endeavoureth to shame them out of their lewd and vile courses. These reprehensions the Greeks call *ἐπιτιμήσεις*. *ἐπιτίμως* is defined *ψῆϑ' ἐν αἰσχροῖς, δεικνὼν πρὸς τὰ καλά.* *They were as fed horses in the morning: every one neighed after his neighbours wife,* Jer. 5. 6. We have another example Hos. 4. 15, 16, 17.

3. God expostulates with froward sinners. Expostulation in Greek is called *μεταψικωσις*. It's *ψῆϑ' ἁπάσιϑ'.* *Expostulatio est qua artificiali auxilio clam peragitur vituperatio, quæ ipsa quoque salutis providet, sub integumento.* *What could have been done more unto my vineyard, that I have not done in it?* Esa. 3. 4. *For why will ye die, O house of Israel?* Ezech. 18. 3.

4. In the next place (I shall onely suggest hints to your meditations) consider how often God repeats threatnings and promises, inculcates rewards and punishments.

5. God chides sinners as refractory, and perverse to their own destruction. This kind of reprehension is call'd by the Greeks ἐπιτιμία, ἐπιτίμησις ἐπιτιμητικὴ, and ἰσχυρὸς πειρασμός. *We to the rebellious children (saith the Lord) that take counsel but not of me, that cover with a covering, but not of my spirit, that they may adde sinne to sinne, Esay. 30.1.*

6. He refuteth sinners. ἰσχυρὸς ἀμαρτανῶν (redargution of sinners) ἐκ' ἀποφορᾶς ἀμαρτίας ἐκ τὸ μέσον ὄντων. *They have forsaken the Lord, they have provoked the Holy one of Israel to anger, Esay 1.4.*

7. I may adde his upbraiding of sinners. *Then he began to upbraid the cities wherein most of his mighty works were done, because they repented not: We unto thee Chozazin, we unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, that it shall be more tolerable for Tyre and Sidon, then for you. And thou Capernaum which art exalted to heaven, shalt be brought down to hell: For if the mighty works which have been done in thee, had been done in Sodome, it would have remained unto this day, Matth. 11. 20, 21, 22, 23.*

8. Christ lamenteth the death of sinners: Christ lamented for the folly of Jerusalem, which *would not take notice of the day of her visitation.*

9. Christ in the Sacraments which he injoynd us, condescendeth to our earthly apprehensions, rendreth his goodnesse visible, setteth salvation before our eyes.

10. God writeth his laws in the hearts of his elect, enableth them to perform what he requireth from them, to believe, to repent, to observe in some measure each precept of the Morall Law. The new covenant is founded upon *better promises*, then was the old, Heb. 8.6. God as the

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Legislatour of the Moral Law, with the Egyptian task-masters, *required the full tale of brick, but allowed no stubble.* He no where promiseth that he would dispense to any in this life (our Saviour excepted) grace enabling to fulfill the Moral Law. Those graces which enable us to observe conditions required in those who shall be saved, are to be referred to Christs merits. He is the Mediatour of this better covenant. Hence it appeareth *that he came to save sinners.*

Fourthly, the consciences of Gods children attest abundantly the truth of this doctrine. *God hath sealed them, and given them the earnest of the spirit in their hearts.* 2. Cor. 1. 22. and 5. 5. Ephes. 1. 13. These Scriptures (I conceive) do not onely concern the preachers of the Gospel, but exhibite to us the condition likewise of other believers.

1. God immediately inclineth his children to rely upon his goodnesse and free mercy.
2. He teacheth them to be observant of him, as well as to expect good from him; to observe him in duties of both tables. They have experience of reformation in themselves, which they know to be above the strength of nature. They know it to be as impossible for them so to reform themselves, *as for a camel to enter through the eye of a needle.* They perhaps also sometimes conceiv'd (their affections rendring their judgements partiall) that victory over some lust or other, was above the power of ordinary grace, or at least thought that they should one day perish under this or that corruption. How great a change is wrought in their souls, we may judge from that of the Prophet Esay, chap. 11. 6. *The wolf also shall dwell with the lambe, and the leopard shall ly down with the kid: and the calf and the young lion, and the fatling together, and a little child shall lead them.* We know how hard a task it is to change what's naturall. *Can the leopard change his spots, or the blackamore his skin.* It's more difficult to change nature it self. Water may for some time loose coldnesse, a quality naturall to it, so as it may retain
its

its nature. Gods children are born again by regeneration, and made partakers of a new nature. Grace wrought in the heart is a pledge of salvation, the first fruits of heaven. This gracious reformation whereof Christians have experience; was purchased by Christs merits. First, it resembles Christs death and resurrection. We may oft by certain lineaments in children discern their parents. Secondly, the Gospel is the great power of God to conversion. The conversion of souls is above created strength, and God is not wont to cooperate with false means. The Gospel directeth us to Christ, as the fountain of grace and salvation. What Manilius fabulously reporteth of Orpheus, is true of Christ,

Et sensus scopulis, & sylvis addidit aures,

Et Diti lacrymas & morti denique finem.

Christ, (that I may omit Sozomen reporting that a tree in Egypt bowed it self in honour to our Saviour there present; which story, or rather fiction, Scultetus also mentioneth, *exercit. evangel. l. 1. c. 59.*) moveth stocks and stones, our stupid and stony hearts. Here's also *finis mortis*, the death of death. The remnant of the distich quoted out of Manilius (*& Diti lacrymas*) is capable of such an interpretation as may illustrate another argument propounded, *viz.* that the prevalency of the Gospel over Satans kingdome, demonstrates that *Christ came into the world to save sinners*. That the Gospel hath prevailed over perversnesse in mens wills and affections, and corruption in their lives, is evident to the consciences of believers, and oft acknowledged by profane persons. Many who will not themselves have Christ to rule over them (sonnes of Belial) perceive and confesse in others the powers of godlinesse. Adde the demolition of the Jews Ecclesiasticall policy, the downfall of heathenish oracles, * the shriekings of damned spirits, the triumphs of the Gospel over heathenisme, over errors and heresies in the Primitive Church, and in later times over Popish superstition.

* See Plurarch de oraculorum defectu, in his history about the death of the great Pan.

Confectaries from S. Pauls doctrine.

Use 1. Christ Jesus came into the world to save sinners. Hence take notice of that great evil which is in sinne. As it thrust our first parents out of Paradise, so likewise occasionally brought the Sonne of God down from heaven.

2. Learn we also hence how to esteeme the Ministers of the Gospel; they preach true and acceptable doctrine. *How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? Rom. 10. 5. Let a man so account of us as the Ministers of Christ, and stewards of the mysteries of God, 1. Cor. 4. 1.* Whereas many sit in darknesse and in the shadow of death, God is known in Judah. Should God send a famine of the word (which judgement he threatens the Israelites, Amos 8. 11.) those Gospel-priviledges would be more precious in our sights, which we now in plentiful measure enjoy, but under-value. Then might we say, (* almost in Jacobs language) *Why look we one upon another? Behold, we have heard that there is spirituall food in such or such a countrey, let us remove thither that our souls may live, and not die.*

* Gen. 42. 1, 2.

3. Did *Christ Jesus come into the world to save sinners?* Let none dare to profane these names in cursing or swearing. *Corruptio optima est pessima.* Some learned men have conceived (as Plutarch tells us in his *Agis and Cleomenes*) that as of oxen being dead and rotten there breed bees, of horses wasps, of asses beetles; so mens bodies when the marrow melteth and gathereth together, do bring forth serpents. The grace of God, if turned into wantonnesse, becometh the savour of death unto death. And those sink themselves deep into condemnation, whose sinnes mention what should induce to repentance.

4. Neglect not salvation purchased by Christ. *O taste and see that the Lord is good, Psal. 34. 8.* Divine goodnesse hath condescended so farre, that it is obvious to sense, to the sight in a body assumed, born, conversing with men upon earth, dying, rising from the dead, ascending into heaven;

ven; but moreover to the tast (Popish transubstantiation disclaimed) in the Eucharist. But to be affected onely with what tickleth our senses, with what pleaseth the fantasie, doth not transcend Popish superstition. We must see Gods goodnesse with our understandings, and tast it with rationall affections. I deny not but both seeing and tasting may well agree to the understanding. The intellect as it containeth eminently some one sense, cannot comprehend sufficiently Gods clemency. Yet I should chuse rather to attribute tasting to the affections. We should at least but Tantalize; if we should see and not tast. We must tast, otherwise we cannot see how gracious the Lord is. We may learn who receive Christ aright, and likewise be incited so to receive him, from John 1. 12, 13. *But to as many as received him, to them gave he power to become the sonnes of God; even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Those who receive Christ aright, are not overwayed by naturall corruptions, nor yet by the commandments of men; moreover attain somewhat both beyond the reach of nature and education, are by regeneration conformed to Gods will. * They embrace Christ not onely as a Priest offering up himself for their sinnes, but likewise as a Prophet to direct them, and as a King to rule over them. They are made the sonnes of God, and heirs of eternall life, and shall for ever enjoy the presence of God. *Bonum, honestum, & utile, & jucundum* meet together, as we see, in the receiving of Christ. Christs blood, the true Pactolus (*ῥεῖθρον χρυσοῦ*) floweth with riches. One drop of it is enough to enrich thousands of worlds to all eternity. Uranople (*the new Jerusalem*) hath its foundations garnished with all manner of precious stones, Apocalyp. 21. 19. If heaven upon earth be so glorious, what shall we conceive of heaven in its proper place. As it cannot seem a new thing, that truths so precious should want acceptance, so undoubt-

* See Field concerning severall degrees of Love, in the Appendix to his third book of the Church, chap. 5.

doubtedly ſome time or other each truth will obtain audience. When any of us is in danger of death, or at furtheſt immediately after death, S. Pauls doctrine will be confeſſed worthy of all acceptation. All who have heard it, and not received it, will acknowledge themſelves fools at the day of judgement.

5. Let us offer up all poſſible praiſe, honour, glory, and thankfulneſſe to the ſacred Trinity contriving ſuch a way for our recovery; to God the Father who gave *his onely begotten Sonne*, in whom he was well pleaſed, to be a ranſome for us; to God the Sonne who *ſuffered an accuſed death for us*; to that Spirit which ſanctifieth us. Let us propagate our thankfulneſſe into our lives: Let us not think any peice of ſelf-deniall, any ſervice too deare for God. Chriſt hath deſcended lower for us then 'tis poſſible for us to debaſe our ſelves for him. The ſaints upon earth ſing a new ſong in the honour of Chriſt; *Thou art worthy to take the book, and to open the ſeals thereof: For thou waſt ſlain, and haſt redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation*, Rev. 5. 9, 10. Heaven answers as by an eccho, the muſick upon earth in the mean time continuing, verſe 11, 12. *Worthy is the Lambe that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing*. This ſong of Angels putteth Chriſt in the third perſon. He took not upon him the nature of Angels: He is nearer to us. All creatures come in as the Chorus, v. 13. *And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lambe for ever and ever*. As man began, ſo he concludes the ſong, v. 14. *And the foure living creatures ſaid, Amen. And the foure and twenty Elders fell down and worſhipped him that liveth for ever and ever*.

Because

Because there are severall degrees of thankfulness, I shall adde to these examples, some motives, which may quicken us in the duties mentioned.

1. We are unable in our own persons to fulfill the morall law. Let us exceed the Scribes and Pharisees, who so farre relyed upon self-sufficiency, that they conceiv'd the Gospel in regard of themselves impertinent doctrine.

2. Could we avoid all actuall transgressions, yet originall sinne is able to damn us.

3. No one merely a creature can supererogate, can spare us any part of his obedience. The blessed Angels, of all creatures most nimble and cheerfull in obedience, have oyl little enough in their lamps for themselves.

4. No one merely a creature, nor yet all creatures could by sufferings redeem so much as one soul. They should alwayes be suffering, but never satisfie. If any commend any other way to salvation, (as the fulfilling of the morall Law, the intercession of the Virgine Mary, &c.) besides Christ, that proverb mentioned by Aristotle in his Meteorologie is verified of him, viz. *καὶ ἐφ' ἑαυτὸν ἔλασεν ὡς ὁ καυλᾶς νέστος*. *Θεὸς χεῖρες manu Christi* (to wit, nailed to the crosse) is the onely physick for a sin-sick soul. We stand in need (as you see) of Christs merits: but let us preferre ingenuity before necessity, let us expose our hearts to the woundings of a friend. Christ (as Anacreon upon a worse occasion) *ἑαυτὸν ἀρτίαν εἰς βλάμνον*. Suffer his love to wound your hearts. Meditate returns answerable in some proportion to his sufferings. Let us propagate our thankfulness into our lives; and praise and honour God, by doing his will. So shall his will be done in earth, as it is in heaven. Let none who maketh profession of Christianity, carry himself scandalously. *Muta nomen, vel age fortius.*

6. Forasmuch as *Christ came into the world to save sinners*, and is a sufficient Mediatour, able abundantly to save, let us not seek unto any other. Let us not go about to alienate any part of his office, to conferre honour, pre-

rogative to him, upon saints, angels, or images. The Scripture speaketh expressely, *that in the later times some shall depart from the faith, giving heed to seducing spirits and the doctrine of demons*, 1. Tim. 4. 1. Beza upon the last word of that comma, thus commenteth: *Notum est quid hoc nomine Platonici presertim intellexerint: sacri verò scriptores noxios illos & impuros spiritus sic vocant.* That *opus posthumum* of a late judicious authour inscrib'd, *The Apostasie of the later times*, well preferreth the signification of that word *demons*, which learned Beza seemeth to reject, and fully demonstrates that Gods spirit hath forewarned us in the Scripture now quoted, to beware of Mediatours and Mediatresses forged by the Papiſts.

7. What Christ hath done for us calleth for spirituall rejoycing. *And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord we have waited for him, we will be glad, and rejoyce in his salvation*, Esay 25. 9. The same motives which I commended to you in the fifth use, will likewise suggest spirits and alacrity in the performance of this duty. The Hollander, when he had obtained from Queen Elizabeth a promise of assistance against the Spaniard, took for a Motto, *Luctor & emergo*. We may, sith Christ hath so farre appeared for us, take for our word *the name of the altar built by Moses*, Exod. 17. 15. *יהוה נס* *The Lord is my banner*. What greater occasion of rejoycing then invincible salvation? God is the tower of the salvations of his anointed. What Christ hath purchased for us is sufficiently fortified and secured. Those cannot be exanimated and disheartened by any evil tydings, and crosse events upon earth, whose joy is heavenly.

8. S. Pauls doctrine chastiseth those who murmur and repine at the salvation of others. * The Novatians apprehended that some sinners were during their lives, to be debarred from outward communion with the church, whom yet they conceived capable of divine mercy. They either

* Vide Socrat.
Hist. Eccles.
lib. 7. c. 25.

attended not to what our Saviour saith Matth. 12. 32. viz. That the sinne against the holy Ghost *shall neither be pardoned in this world, nor that to come*; or else misconstruing S. John. (epist. 1. c. 5. 16.) distinguished between that sinne *which is unto death*, and the sinne *against the holy Ghost*. Sure I am that those are not utterly rendred incapable of sharing with us in outward priviledges of the Church, who may for any thing we know, become partakers with us in glory. Howsoever fellow-labourers may murmur against such as enter into the vineyard in the last houre of the day, God is ready at all times to accept all who cleave unto him by serious and unfeigned repentance.

9. Let us endeavour the conversion of others, *pull them out of the fire*. Jude 23. God (as ye see) both by example and precept requireth this office from us. (And that I may suggest another incitement) what more rationall, then that we should be subservient to Gods ends. *Christ came into the world to save sinners*, then let us likewise endeavour their salvation.

10. Let us walk charitably and compassionately towards all such as are capable of salvation, but more largely towards *the household of faith*, Gal. 6. 10. *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone*, Matth. 18. 15. *Who so shall offend one of these little ones, which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea*, Matt. 18. 6. Besides that men oft times aggravate small faults, with Momus exclaim against the creaking of Venus her pantoffe; and sometimes impute crimes to those in whose lives, in whose goings there is best harmony; to reprehend openly intimateth a greater disaffection towards the person offending, then towards the offence. Neither is it sufficient, not to be ill affected towards Gods children: We must sympathize with our brethren in afflictions, Christ

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did not onely sympathize with, or suffer for his friends, but condescended to an accursed death for his enemies.

11. Let us do good against evil. Christ came to save enemies. After his example *blesse them that curse you*, perform good offices to those who despitefully use you. Rom. 5. 6, 8. 1. Cor. 8. 11. 2. Cor. 5. 14, 15. Men are wont to esteem those fools, and to brand them with this ignominious name, who do good to their enemies, who when they are reviled reply not again. This part of honesty is accounted folly. Solomons rule is out of date, viz. *When a man is silent, he's to be reputed able to speak*. As drunkenness is veiled with the name of good fellowship, covetousness reckoned good husbandry, so pride is ordinarily applauded under the name of animosity and a good spirit. I commend to your meditations, that Christ, when he was condemned, as he was led to be executed opened not his mouth by reviling his persecutors, but by praying that their sinne might not be laid to their charge.

The last part of my text yet remaineth, viz. the Epilogue, *whereof I am cheif*. S. Paul here applyeth his doctrine to himself, and omitting other mens faults, confesseth himself the greatest of sinners. I shall here onely exhort every one to take a survey of himself, and to be a follower of S. Paul in his faith, charity, and humility.

Δόξα Θεῷ

¶ An

¶ An Appendix to the former Treatise.



Am come to the end of my *stadium*, but not of my *dolichus*. It remaineth after the contents of my Text explain'd, that I re-
presse some groundlesse opinions, which vie with S. Pauls doctrine both for *truth* and *acceptableness*.

Those who have affirmed that Aristotle was Christs *prodromus* in naturall sciences, as John Baptist was in supernaturall mysteries, may be dismisht with laughter. *See Salmeronisom. 1. p. 330.

I am not able nor willing to give a catalogue of all those empty curiosities, frothy conceits, ecstaticall paradoxes, brain-sick phantasies, Bethlehem ravings, which have been obtruded for truths authentick or fundamentall. I shall single out some one or two, which may be here seasonably chastized, as not permitting the circumstantialls of Christs coming into the world to retain their due rank and order, but thrusting them forward into equipage with what is most substantiall in religion.

One conceiveth that to misinterpret our Saviours two genealogies, (one of which, *viz.* that in Matthew chap. i. contains his pedigree as he was *בן מלכות* *the sonne of a kingdom*; the other of his naturall descent) is, at least in regard of bad consequences, an error not veniall. The falsity of this petty conceit is easily apprehended; but also some other may occasion discourse (as much as I may conveniently superadde) more profitable.

Another will fear, least the history of Christs birth, unlesse the posture of the place in which he was born, in respect of the parts of heaven (or the superiour world), its longitude and latitude be duely attested, may in processe of

False opinions about the circumstances

time (in mens opinions) vanish into a fiction. Either experience or reason (that I may not object the *αὐτοματία* of sacred Scripture) might challenge a better opinion concerning succeeding ages. Its well known, that many have given full credit to divine stories, (who never consulted with any map) who knew not in what parts of the world the scenes were situate. Many true believers are incapable of such knowledge. Sacred Scripture oft wholly omits the circumstance of place.

I shall not need to repeat here what hath been said before against Astrologers, who have imagined that the time of God the Sonne incarnated, was determined by the starres. I could wish that none out-strip'd them in madnesse and blasphemy. Those conceive, some of them, that God hath design'd the starres for harbingers of what he intendeth to bring to passe in the sublunary world; others who ascribe to the efficacy above their sphere of activity, acknowledge that it was conferred upon them by God. To subordinate an eternall God to time, to make omnipotency depend upon times and seasons, to affirm that God could not sooner or later have perform'd what was requisite for the redemption of sinfull men, that he could not but effect what things were done or suffered for us, at what times they were accomplished, farre surpasseth the wildest conceits of vaine Astrologers. No one who is *compos sui*, will imagine that God more depended upon time for the union of the two natures of Christ, or his suffering death for us, then in the creation of the world. Time had no existence, before the *Genesis* of the world begun. Time, saith Speusippus, is τὸ ἐν κινήσει πόνον with the Stoicks it's διόσημα κινήσεως after Plato διόσημα τῆς κινήσεως. Aristotle neither expresseth what thing time is, nor adequately what things are thereby measured, describing it μέτρον κινήσεως, καὶ ἀεὶ μέτρος κατὰ πρότερον καὶ ὕστερον. The rest quoted expresse not the relative nature, or formality of time. Motions measure themselves, and other motions distinct from them; and beings which were for their kind complete

plete, (or all whose parts coexisted) in the least time, and in the least part of time conceivable as well as those which were extended into succession, were made up of *prins* and *posterius*. Κρόνος *Saturn*, the same that χρόνος *time*, with the Poets is the *offspring of heaven*; with Eratosthenes ἡ τῆς ἡλίου πορεία, *the motion of the sunne*. I cannot with these confine time to the heavens. I cannot see but that the motion of a sublunary body may measure the duration of things, and consequently be called *time*, agreeably enough to reason, and some authorities cited. I conceive there was no artificiall motion before man was created: but certainly there was naturall, at leastwise of the firmament, or of the earth. Whether or no Angels are able to comprehend the durations of things permanent, without some measure applyed, or extrinsecall time, I shall not need to determine. Moneths and years (most properly so called) are the same with the proper motions of the Moon and Sun. We owe dayes (whether naturall or artificiall) as they denote time, to the motion of the earth; or else to the common, or participated (that I may so speak with Philosophers) motion of the Sunne. *Time* as distinguished from *eternity* (which limitation I insert, as knowing how largely some late authours have used the word) necessarily succeeded (its existence supposed) in order of nature, somewhat created. It is clear that time depended upon the Creation, not God about to create the world upon time. Old Saturn should now be more aged, had God been pleased to have anticipated the creation. Neither can I see how God is intrinsically more determined to one time (whether imaginary or reall) rather than another in creation, and the sending of his Sonne into the world, then to one person before another in election, and the application of Christs merits.

I know also who thought it a crime mortall, not to assent without doubting, that the number of years between mans creation and his redemption, might be infallibly gathered from Scripture. Others deem that events mentioned in sacred

Certain presumptions of some chronologers.

|| See bold Determinations concerning the dayes of the birth & death

of Adam (that I may quote authours not inaccessible) *apud Joannem Stadium, Astronom. Histor. pag. 17. & Dosithe. Selden. De Ann. Civ. vet. Judaeorum cap. 8. pag. 44.*

ered Scripture, as the Exodus, and the destruction of the first Temple, the beginning and end of the seventy years captivity; God the Sonne incarnated; Christs nativity, passion, resurrection and ascension, || &c. may be applyed to years moneths and dayes on which they came to passe in Cycli- call accompts.

Chytræus in a preface to his lectures upon Herodotus and Thucidides, determineth both which were the years and dayes of Christs incarnation and passion. As for the year of his birth, he approveth our common accompt,

* See Origan. *Ephemerid. part. 1. c. 1.* Lansbergius in the dedication of his three books of sacred Chronol. *Joseph. Scalig. in Prolegom. ad libros de Emend. Temp. p. 22. & de emendat. Temp. l. 6. Sethus Calvisius Isagoges Chronol. cap. 46. Gerardus Joban. Vossius, de natali anno Christi, p. 11.*

* which (as it is well known) is rejected by Chronologers of best judgement. We have not a clear computation of the years between our Saviours birth, and the first assembly at Nice, transmitted to us. Neither is it agreed what time interceded between

his birth and passion. He assum'd our nature, (if we may beleieve Chytræus) on the 25. of March, and 34. years

† Chrysest. and August. went before him in this opinion. The Tesseretdecaturæ boasted, that they had learned from the acts of Pilate, that Christ suffered on the 25 of March. Epiphanius reporteth that he found an History of the acts of Pilate, which told him that Christ suffered on the 15. of the kalends of April, (that is, on the 18 of March.

|| Euseb. and many after him in several ages, affirm that Christ rose from the dead on the 25 of March, on which day (they conceive) the world was created, not more to be excused then Chytræus.

after suffered † on the same day of the moneth. On the same day (according to this Authour) 1509 years backward, (or before his incarnation) the first passcover was celebrated by the Israelites before their Exodus from Egypt. And our first parents on the same day, 2453 years upward were created. || 'Tis not difficult to discover how Chronologers, both Jewish and Christian dissent from this Doctour, were it lawfull to digresse so

farre. Its obvious to suspect him, with many others, to be seduced by an ambition of making things answerable in nature, to be likewise sutable to in time. He had an eye upon

upon the correspondency between the first and the second Adam, and between man form'd, and reform'd. Again between the Paschall Lamb and the Antitype, *the Lamb which taketh away the sinnes of the world.* * Moreover between Christs coming and the end of his coming, *He came to save sinners.* He assum'd a body, that he might be fitted to suffer for mens iniquities. His conceits were much to be applauded, were they as true as specious. Our Jewish Doctors, as I have learned from Jole Ben Chilpecha, in *Seder Olam Rabba*, chap. 4. and 7. † (was he, as he is supposed, the authour of the treatise) were much tickled with such like fancies. Astrologers also (whom I have already mentioned) who feigned most remarkable events to be nearer one to another, or more remote then true Chronologie permitted, that they might seem introduced and effected by severall great conjunctions of Saturn and Jupiter. We are wont to be much affected, when we hear that effects which have some famous relation or respect one to another, or are each of them eminent above vulgar events, have falln out on the same day of the moneth, especially if they be many years distant. And many study to write what's pleasing more then what's true. 'Tis our comfort that we may believe the second person of the sacred Trinity was incarnated and born, although we know not punctually the time of his birth or incarnation.

¶ Cyprian (*serm. de Spiritu sancto*) and many writers after him affirm, that the gift of tongues was dispensed at the feast of Pentecost, that there might be correspondency between the two Testaments. The new Law (the Gospel) * went out of Sion on the day, on which the old law given

in veritate, non tam benificamus quam agimus. Pentecosten igitur celebrantes, commemoramus quæ olim sub Moysè in veteri testamento sunt acta, & quæ sub Christo facta sunt. * Elay 2. 3. *Kinachi* (upon this comma) affirmeth, that the last dayes perpetually in the old Testament signifye the dayes of the Messias.

הַיּוֹם הוּא יְמוֹת הַמָּשִׁיחַ

* Christ (saith Chryostome) ought necessarily to suffer on the 25th of March, because he was on that day conceiv'd, † *Seder olam Rabba*, (the Jews great Chronicle of the world, from the Creation to the reigne of Adrian) is attributed to R. Jole Ben. Chilpecha, by Alsted, in his Chronologie of Jewish Doctors, by Buxtoff. in his *Bibliotheca Rabbinica*. Mr. Beldin, *de diu. Syntag.* 1. c. 2. p. 100. & *de jure naturali & gentium*, lib. 1. cap. 10. p. 124. *videtur scriptum in fine libri prodere, dum inquit* יוֹם הַמָּשִׁיחַ *inquit R. Jole* (saith Buxtoff.) R. Jole is frequently quoted in that Chronicle.

¶ *Celebramus tam nos quam Judæi quinquagesimum diem, sed illi in typo; nos autem*

שָׁנָא כְּמִקְוָם שְׁנָאמֵר בְּאַחֲרִית
וְעַתָּה

The uncertainty of Chronologie.

on mount Sinai was commemorated. Christ was born about the feast of tabernacles; near the time of the immolation of the Pasſeover, was offered for us. A fast for entrance into the land of Canaan deny'd to the Israelites, who provoked God in the wilderneſſe, and deſolations of the first and later Temple, is observed by the Jews on the same day, viz. the 9. of Ab, their fifth moneth. **היה ר' יוסי אר' מנלגלין זכות ליום זכות וחובה ליום חובה שנמצאת אומר כשחרב הבית בראשונה איתו היום מוצאי שבת היה ומוצאי שביעי' היתה ומשמרתו של יהויריב היתה ותשעה באב היה וכן שנייה זכות וזוה הלויים עומדים על רוכנן ואומרים שירה ומה שירה אומרי' וישב עליהם את אונם ונו: (Seder olam Rabba cap. 30.) that is, (that I may use Genebrards translation) *Autore R. Jose, devolvitur meritum in diem meriti, & peccatum in diem peccati. Exempli gratia. Quando Templum primo destructum est, dies ille erat vespere Sabbati, atque adeo extremum anni septimi (id est, remissionis) erat etiam custodia & hebdomas ipsius Jojarib, itemque novus dies Ab, similiter quando secundo est eversum: atque in utraque everſione Levita stabant in suis suggestis & dicebant Canticum. Quodnam, obsecro, canticum? Et reddet illis iniquitatem ipsorum, & in malitia eorum disperdet eos, disperdet eos Dominus Deus noster.* On the ninth of Ab these rythmicall verses are wont to be sung in the person of the presbytery.**

כתשערה לחורש בשעת המעריב
אני על משמרתי משמרת יהויריב
ונקנס האויב ואת זבחיו הקריב
ובא אל מקדש ולא צורה יהרהר

*Die nona mensis, hora vespertini temporis,
Cum essem in vigilia mea, vigilia Jojarib,
Introivit hostis, & sacrificia sua obtulit.
Ingressus est in Sanctuarium injussu Domini.*

The first Temple is said to have been destroyed, when it was fully demolished. They began this work on the seventh day of the fifth moneth, finished it on the ninth, and burned the materialls of the temple on the * tenth. Chap. 27. of the Jews great Chronicle. What Chytraus asserted is not hence confirmed. So much will seem clear, unlesse what ordinary experience refuteth, be thought necessary, viz. that there should be the like correspondency between times, as between events which fall out in them. Contingent attributes have not the like reason to the whole kind, which they have to one, or more individualls. Besides that there is much difficulty about the day of the Jewish moneth, on which Christ celebrated his last Passeeover, and consequently about the day of his Passion, no histories so well inform us concerning the number of years by which the affairs of the Jews and their forefathers were computed from the creation of the first, to the death of the second Adam; and acquaint us with the generall rules (which sure were not the same throughout so long time, and so many changes both of their habitation and politic) to which all their years were conformed, and particular occasions, by reason of which their moneths and years oftentimes varied, as that we may be able to reduce events, describ'd by their times in sacred Scriptures, to their due postures in any cyclical account. Those merit laughter rather then refutation, who conceive that the feasts observ'd by the Jews, returned annually on the same dayes of Julian moneths. ~~It is not possible to find out the day of the year when Christ was born.~~ We shall easily believe that the day of Christs incarnation is unknown, if we conceive the day and yeare of his birth uncertain. Some Chronologers have been confident, that authentick registers without assistance of humane writings, fully declare the distance of time between the creation of the first, and birth of the second Adam. But if we endeavour to give an accompt of that segment of time, we shall meet with many rubbs and difficulties.

* See Jer. 52.

12.

We cannot be certain without revelation, in what quadrant of the year our Saviour was born; but probably may conceive, at, or neare the beginning of the Hebrew year, as for reasons allendged by Scaliger, (*De emendat. Temp. lib. 6.*) so also by the authorities of Jews, who expect the birth of their Messias in the moneth Eshanim; and by the testimony of Cyrill, Alexand. witnessing that the Church of Alexandria celebrated the nativity of John the Baptist, on the 23. of Pharmuth, that is, as some compute, on the 23. of April. † Eutychius placeth our Saviours birth in the 29. of Choiac, which answereth to the 25. of December: The Alexandrine Chronicle foure dayes sooner.

Gerardus Joannes Vossius in his Treatise, *De mense dieque natali Jesu Christi*, reciteth foure famous opinions concerning the day on which Christ was born. The ancient Romane Church assigne to Christs nativity, the 8. of the calends of January, that is, the 25. of December: Greek Churches the sixth of January; † some of the Egyptians the 24. or 25. of Parmuthus, others the 25. of Pachon. Many other opinions might be added concerning the day of Christs

birth. Beroaldus, Scaliger, others, confesse that their skill is here non-plus'd, upon the moneth (at most) conjectur'd, inscribe their *non plus ultra*, acknowledge that it's onely in Gods power to define the day of Christs nativity. *Taceamus Scripturâ, taceamus & nos, & Christum Servatorem in tempore natum adoramus, etsi in quo tempore puncto natus sit, ignoramus. Scalietus Delit. Evangel. cap. 14.* See chronology distracted about this point, *ibid.*

The year of the world likewise in which Christ was born, is uncertain: *Certe de vero natali Christi anno, tot fere sunt sententia, quot chronologi.* As humane writers are almost every where uncertain, so also much divided about pieces of time, of which they endeavour to give us an accompt, one from others, and some from themselves. That the year of Christs birth may be clear'd from Scriptures, first its requisite that it be fix'd in Daniels seavens. That this may be attain'd, it's necessary to know how farre his baptism was on this side the beginning of those sevens. At his baptism he began to be about thirty years old; Luke 3. 23. There's no where else throughout the New Testament any expression of his age, which can without the mediation of this, be reduc'd to any determin-

ned

ned yeare in Daniels weeks. Christs passion by some thought to preceede the end of Daniels sevens exactly three years and an half, cannot be discovered to be any set time distant from his birth, without the intercession of humane authours, or the place quoted in S. Luke. First, the participle *ἄρχων*, hath occasioned in some a suspicion, that he was but then in his 29. yeare. This scruple's easily removed. *He began to be*, that is, *he was*; as *he began to say* the same that *he said*, Matth. 11. 7. The word *ἄρχων*, is conveniently omitted by the Syriack Interpreter. The participle *ἄρχων* more perplexeth, intimateth that he was not just thirty years old, but somewhat more or lesse. Epiphanius *lib. 2. tom. 2. hares. 51.* affirmeth, that Christ at his baptism wanted 60. dayes to complete the distance from his birth into thirty years. It's further requisite in order to the end mentioned, to know whether or no Daniels sevens succeeded immediately the 70. years captivity; how wide the *chasma*, if any. Furthermore, that numbers of parts of time preceding, in which the age of the world is thought to be contained, be clear and remote from all perplexities. I shall demonstrate, but with as much briefness as may be convenient, that there is so large variety of opinions concerning events before and after Christ born, to be applied to certain years in Daniels weeks, 7. 62. 1. and the half week; touching the space of time contained in them, their Epochs, and whether or no they were continuous; moreover such difficulty about other segments of time preceding, that conditions shewed to be necessary for the infallible reducing of the yeare of our Saviours birth to a determined yeare from the Creation, must needs all be wanting.

The two first articles of time, to wit, one from Adams Creation to the Flood, the second from the Flood to the promise made to Abraham, Gen. 12. 3. according to Be-roaldus and Broughton, and some other Chronologers, contain 2083. years.

*The vulgar Hebrew.**Pentateuch Samarit.*

Gen. 5. 3.	From Adams creation till he begat Seth, years	130.	
Gen. 5. 6.	Seths life till he begat Enos	105.	
Gen. 5. 9.	Enos his life till he begat Cainan	90.	
Gen. 5. 12.	Cainan's life till he begat Mahalaleel	70.	
Gen. 5. 15.	Mahalaleels life till he begat Jared	65.	
Gen. 5. 18.	Jared's life till he begat Enoch	162.	- 100
Gen. 5. 21.	Enoch's life till he begat Methuselah	65.	
Gen. 5. 25.	Methuselahs life till he begat Lamech	187.	- 120
Gen. 5. 28.	Lamechs life till he begat Noah	183.	- 129
Gen. 5. 32.	The age of Noah when he begat his first son	500.	
Gen. 11. 10.	The age of Shem when he begat Arphaxad	100.	
Gen. 11. 12.	The life of Arphaxad till he begat Salah	35.	+ 100
Gen. 11. 14.	The life of Salah till he begat Eber	30.	+ 100
Gen. 11. 16.	The life of Eber till he begat Peleg	34.	+ 100
Gen. 11. 18.	The life of Peleg till he begat Reu	30.	+ 100
Gen. 11. 20.	The life of Reu till he begat Serug	32.	+ 100
Gen. 11. 22.	The life of Serug till he begat Nahor	30.	+ 100
Gen. 11. 24.	The life of Nahor till he begat Terah	29.	+ 40
Gen. 11. 26.	The life of Terah till he begat his eldest son	70.	} - 60
Gen. 11. 32.	Terahs life after he begat his first son	135.	

For the dayes of Terah were 205. years.

The land of Canaan was promised to Abraham after his fathers death, as we may clearly gather from Gen. 12. and Acts 7. and immediately after his death, as seems to be intimated by these Scriptures. God at the same time promised that the Messias should issue from the loins of Abraham, Gen. 12. 3. *In thee shall all the families of the earth be blessed.*

The distance between them and Noahs eldest sonne according to Broughtons account

002.

Noah was 500. years old when he begat his first sonne; 600. years old when the flood of waters came upon the earth, Gen. 7. 6.

† Sem

† Sem was an 100. years old two years after the flood, Gen. 11. 15.

The totall summe is

† Said Batricid. affirmeth that when the flood came upon the earth,

2083.

לֹחֶם שְׁמַיָּה שֵׁנֶה וְלֹחֶם שֵׁנֶה שְׁמַיָּה שֵׁנֶה

that: Noah was 600. years old, and that his sonne Sem was an 100. years old. This Authour is wont with more then ordinary facility to be false and fabulous. Ramban observeth (in *Parasham* פ"י) that Sem is said to be the brother of Japhet the elder, Gen. 10. 21. Sem (saith he) is preferred *סְעֹרָה בְּעֵבוֹר* by reason of his dignity. So the sonnes of Abraham, Isaac and Ishmael, 1. Chron. 1. 28.

Many difficulties may be objected, which much perplex this computation.

1. It may be questioned whether or no the lives of the Patriarchs are to be reckoned punctually from the times at which they are said to have been begotten. The affirmative part is most probable; otherwise sacred Chronologie (in which I cannot suspect that there is any *hiatus*) should be discontinuous. I doubt not but authentick Scriptures exhibite to us a continued order of times from Adams creation to the end of Daniels weeks, & that expressions used by those who were *Spiritus sancti amanuenses*, were intelligible to all of ordinary judgements who were contemporary, to those also at least who lived in ages not much remote.

2. It may be enquired, what *to beget* signifieth, in the 5. and 11. chapters of Genesis. Adam probably (that I may give an instance) begat Seth according to the sense of the Scriptures, when Seth was born. Besides that what was begotten was then manifested, Marinus in's *Arca Noe* thus interpreteth the word used in the Originall, *לָדָּן* *genuit, peperit, parturit, proprium feminarum videlicet, quamvis eleganter de viro etiam & aliis rebus dicatur.*

3. The distance between Sem and Noahs eldest sonne is questioned. Wolphius (*de tempore lib. 1. pag. 50.*) affirmeth virtually, that three years interceded. Arphaxad (he saith) was born (whence we may take notice that in his opinion likewise *to be begotten*, was the same that *to be born*

born) three years after the beginning of the flood. Noah was 500. years old, when he begat his eldest son, Gen. 5. 32. *He was 500. years old; and begat Sem, Ham and Japheth;* that is, he begat none of them till he was of such age. They were not any of them in the wombe together. *Noah was 600. years old when the flood of waters came upon the earth,* Gen. 7. 6. *Sem was 100. years old two years after the flood,* Gen. 11. 10. I conceive with Broughton, that the flood is the same that the beginning of the flood in that Scripture. So Chronologers speaking of years from the Temple, mean from the Temple built, not from the same demolished.

4. It's altogether improbable that each of the Patriarchs mentioned in Gen. 5. and 11. was exactly of that number of years, which is attributed to him when he begat another, or when he died. I cannot doubt but in those chapters quoted, years current are oft reputed years, as well as those which were complete: which granted, the particulars before sum'd up for the two first articles of time, must needs exceed the distance of the promise from the creation. The like happeneth in the chronologie of the Kings of Judah and Israel, but with this difference: * Of the years which this or that king was said to reigne; both the first and the last were sometimes incomplete, here probably only the last of years attributed to this or that Patriarch, whether for the time from his birth, till he begat a sonne; or between birth and death.

* See Empe-
reur in his
comment up-
on Jachiades
on Daniel, c. 1.
v. 1 and David
de pomis, there
quoted. But I

must confesse, I cannot perceive that the years which the Kings of Israel reigned, were more reckoned by the years of the Kings of Judah, then *vice versa*. See 2 Kings 12. 1. and 14. 1. 2. Kings 17. 22. 3. Kings 16. 1. 4. Kings 18. 1. & *passim*.

5. There's much difference (which I esteem a difficulty insoluble) between the Samaritane, and the vulgar Hebrew Pentateuch. According to the Samaritane Pentateuch, *Jared lived 62. years, and begat Enoch.* Gen. 5. 18. *Jared lived after he begat Enoch.* * הכש ושמום שנה ושבע. Hebrais recentioribus Typographus Samaritanis (quibus ante captivitatem Babylon. usa est tota Hebraeorum natio) ascribitur.

מאור

ויהיו כל ימי ירד שבע. 785. years, &c. v. 19. *And all the dayes of Jared were 847. years, v. 20. And Methuselah lived 67. years, & begat Lamech, v. 25. And Methuselah lived after he begat Lamech 653. years, v. 26. And all the dayes of Methuselah were עשרים שנה 720. years, v. 27. And Lamech lived 53. years, and begat a sonne. v. 28. And Lamech lived after he begat Noah שש מאות 600. years, and begat sonnes and daughters, v. 30. And all the dayes of Lamech were שלש וחמשים שנה 653. years, v. 31. The Samaritane Pentateuch addeth to the end the eleventh comma of the eleventh chapter of Genesis (as in usuall copies) ויהיו כל ימי שם שש מאות שנה וימת 600. years, and he dyed. The dayes which Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, lived, are after the same manner distinctly summed up, otherwise then in usuall Hebrew. And Arphaxad lived חמש ושלשים ומאת 135. years, and begat Salah, Gen. 11. 12. And Arphaxad lived after he begat Salah, שלש שנים ושלש 303. years, and begat sonnes & daughters, v. 13. And Salah lived שלשים שנה ומאת 130. years, and begat Eber. v. 14. And Salah lived after he begat Eber 303. years, and begat sonnes and daughters, v. 15. And Eber lived ארבע שבעים שנה 134. years, and begat Peleg, v. 16. And Eber lived after he begat Peleg 270. years, and begat sonnes and daughters, v. 17. and Peleg lived 130. years, and begat Reu, v. 18. And Peleg lived after he begat Reu, 109. years, and begat sonnes and daughters, v. 19. And Reu lived 132. years, and begat Serug; after he begat Serug, 107. years, and begat sonnes and daughters, v. 20. And Serug lived 130 years, and begat Nahor. v. 22. And Serug lived*

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lived after he begat Nahor 100. years, and begat sonnes and daughters, *v. 33.* And Nahor lived *ושבעים ושתים* 79. years, and begat Terah, *v. 24.* And Nahor lived after he begat Terah *ושנים ושלשים* 69 years, and begat sonnes and daughters, *v. 25.* And the dayes of Terah were 145. years, and Terah died in Haran, *v. 32.* Besides differences between the Samaritane and ordinary Hebrew, about years which other Patriarchs lived after they had begotten their immediate successors in the catalogues of the generations of Adam and Sem, that about Terah together with those about the years which they lived before they begat, amount to 231. years. The space of time from Adams creation to the promise made to Abraham, by the Samaritane Pentateuch so much exceedeth that exhibited in the ordinary Hebrew. 2983. and 231. added, complete 2314.

For the facile understanding of those two columns, in which the common accompt and the Samaritane are compared together, take these rules.

* Oughtred
clavis Mathe-
maticæ, c. 1.

* *Signum additionis, five affirmationis, est + plus.*

Signum subtractionis, five negationis est - minus.

6. Cainan mentioned Luke 3. 36. as father to Salah and sonne to Arphaxad, hath 130. years allowed him by the Septuagint, for the space between his birth and the birth of Sala, Gen. 11. 13. yet is not mentioned in the usuall or Samaritane Hebrew.

* The greater
part of He-
brew commen-
tators upon
Gen. 1. 1. and
chap. 7. 8.
Exod. 12. 2.

7. Forasmuch as the next article of time containeth exactly 430. years, as is clear'd by Exod. 12. 41. * if the world was created in Autumn. (which is most probable) we must needs grant that besides complete years, an half year interceded between the beginning of the world and Abrahams peregrination.

Jonathan Ben Uzziel upon 1. Kings 8. 2. *Iosephus Archaeologia Judaica, lib. 1. cap. 4.* consent that the world was created at, or near the beginning of Autumn. Its sufficiently known, that many other, both ancient & late writers, have entertained the same opinion. See Elias Cuchlerus in his dissertation *de Tempore Mundi conditi*. In that Treatise he giveth a competent accompt of them, as also of those who have conceived the world was created in the spring. Besides that those who held the world was created in
Autumn,

Autumn, are prevalent in credit; were more able then their Antagonists to decide the controverſie in hand, authentick Scriptures countenance their aſſertion. Its probable the trees in the garden of Eden, were created conformable to the ſeaſon of the year. We are certified that they bare fruit before the fall of our firſt parents. This argument (I acknowledge attending to the diverſity of conditions of ſome climates, and ſome other reaſons) onely perſwadeith, but doth not demonſtrate that the world was created in Autumn. The beginning of the year was changed at the Exodus, Exod. 11. 2. Had Niſan been the firſt moneth of the Hebrews year, before their Egyptian bondage, they of their own accord without any command, would after their deliverance have reſumed it for the firſt of moneths, and the firſt moneth of their year. Moreover, God enjoyned them the obſervance of Niſan, as a memoriall of their deliverance from Egypt. Laſtly, the tenth of Tiſri was to Iſraelites the day of atonement for the year paſt, and the beginning of the year of Jubilee, Levit. 25. 9.

כאחד בחשוון ראש השנה לשנים ולשמיטים וליבולת

Primo die Tiſri initium anni annis, & diſſiſſionibus, & jubilibus. Thus the Talmud in Maſſecheth Roſeh Haſchanah, Joſephus in the place praſ'd, telleth us that Moſes for humane affairs retained the ancient order of the year after the Exodus. Μαυρισή τις Μηνὸς ἐστὶ ἑσπέριος, ὅτι αὐτὸς ὁ Μωϋσῆς ἐπὶ τῇ ἐκτίσει τοῦ κόσμου, καὶ τῇ ἀνατολῇ τοῦ ἡλίου, καὶ τῇ ἀνατολῇ τοῦ σελήνης, καὶ τῇ ἀνατολῇ τοῦ ἀνέμου, καὶ τῇ ἀνατολῇ τοῦ ποταμοῦ, καὶ τῇ ἀνατολῇ τοῦ ὄρους, καὶ τῇ ἀνατολῇ τοῦ ὕδατος, καὶ τῇ ἀνατολῇ τοῦ φωτός, καὶ τῇ ἀνατολῇ τοῦ σκοτεινίου, καὶ τῇ ἀνατολῇ τοῦ ζώοντος, καὶ τῇ ἀνατολῇ τοῦ ἀνθρώπου, καὶ τῇ ἀνατολῇ τοῦ ἀγγέλου, καὶ τῇ ἀνατολῇ τοῦ θεοῦ. *Thyſius Exercitat. Miscellan. 4.* after his ſecond thought bids adieu to his opinion, that the world was created in the ſpring.

The next joyn't of time is leſſe knotty, yet not wholly exempted from perplexity. The Law was not given till 430. years after the promiſe made to Abraham, Gal. 3. 17. The Law which was 430. years after cannot diſannul the covenant that was confirmed afore of God, in reſpect of Chriſt. The 430. years mentioned, Exod. 12. 40. are the ſame with theſe, onely 50. dayes interceded between the departure of the Iſraelites from Egypt and the Law given on Sinai, a number not conſiderable.

Whereas we read in our Engliſh tranſlation for that text of Exodus quoted, *the dwelling of the children of Iſrael, while they dwelled in Egypt, was 430. years*, we ought thus (as doth Maſter Ainworth) to tranſlate the originall: *The dwelling of the ſonnes of Iſrael who dwelt in Egypt was 430. years.* Moſchabb in this Scripture, ſignifies peregrination, or abode in ſtrange countreys, viz. Canaan and Egypt. The dwelling of the children of Iſrael, is that peregrine dwelling which con-

cerned the children of Israel. Their fathers, as farre as Abraham, are are to be taken in. We may together with the sonnes of Israel, as well comprehend their fathers as their sisters. Onkelus in his Chaldee paraphrase, exactly expresseth the Hebrew, but is as unhappily translated into Latine, as the Hebrew into English. The article, which ought to be referred to the children of Israel, is unduly referred to their peregrination, and so their peregrination wholly related to Egypt. The 72. interpreters, (in which, the dwelling of the sonnes of Israel, which they and their fathers dwelt in the land of Egypt, and the land of Canaan, are 430. years.) apprehended the true sense. These 430. years added to 2083. preceding, (according to M. Broughtons accompt,) complete 2513. The 400. years, in which Abrahams seed should be evil entreated, (Gen. 15. 13. Acts 7. 6. are to be reckoned from the time, in which Ismael the sonne of Egyptiſh Hagar, began to afflict Isaac. Isaac, when six years old, might understand Ismael mocking him. We must not conceive that all intermission of afflictions, and *Lucida intervalla*, are to be excluded from these 400. years. The whole distance between the Beginning and the end is to be attended.

From the children of Israel coming out of Egypt, to the building of the temple, were 480 years. (1. Kings 6. 1.) These added to Broughtons 2513.) preceding, make up 2993. I should omit lesser numbers (mentioned in sacred Scripture) of which the 480. years, (in the first of the sixt of the first of Kings,) are compounded, did not the twentieth verse of the thirteenth of the Acts, suggest a scruple to be removed. In the Scripture the time of Judges, viz. between Joshuah and Samuel, is 450. years. Moses led the Israelites 40. years in the wilderness. Joshua governed the Israelites 17. years after Moses his death. 40. years are given to Saul. Acts 13. 21. The time which Samuel judged Israel, is comprehended with the reigne of Saul, in that number. David reign'd 40. years, 1. Chron.

29. 27. And Solomon 4. years before the temple began to be builded. The summe is 141. The time for judges (Abimelech's three years are included) between Joshua and Samuel is 450. years. These numbers added, make 591. And so exceed that mentioned. 1. Kings 6. 1. by 111. years. * M. Broughton with admirable subtilty and acutenesse, conceives that in the twentieth of the thirteenth of the Acts, where the time for judges is said to be 450. years; the numbers of years for defenders of Israel, and those for offenders are added together.

* Beroaldus is of the same opinion with Mr. Broughton. Luther and Beza for *ἡ τῶν ἀνδρῶν*

read *ἡ τῶν ἀνδρῶν*. Who desire more variety, may see the ancient Latine Arabick translated into Latine by Junius, (which omitteth 40. years given to Saul in the verse following, that it may make more room for the 450.) The Arabick Testament set out by Erpenius, expresseth Sauls 40. years. See a reading also of the 20. verse of the 13. of the Acts, of which we speak, transcribed by Beza out of a Greek copy printed at Paris, conform'd to the ancient Latine.

The years for offenders are expressed in six texts of the book of Judges; for Chusan, 8. (Judges 3.8.) Eglon, 18. (Judges 3. 14.) Sisera, 20. (Judges 4. 3.) Midian, 7. (Judg. 6.1.) Ammon, 18. (Judg. 10.8.) Philistines, 40. (Judg. 13.1.) the totall summe is 111.

We find in Judges twelve places for the defenders of Israel. So many particular numbers of years for them, amount to 299; which Elies 40. years make up 339. These added to 111. make up the number afore-mentioned in the Acts. The times of Israels afflictions mentioned in the book of Judges, are contained (as the learned Authour already praised conceives) in times given to defenders. Their Judges came sometimes by the worse. Yet in the 13. of the Acts, after what manner some segments of a line to the whole) are added to the whole time between Joshua and Samuel. Master Broughtons wit perhaps in this conceit is to be preferred before his judgement. Some places in Judges seem clearly to intimate, that the times of sufferings were not comprehended in the years attributed to those who judged Israel. Part of the third chapter much patro-

nizeth this opinion. In the 11. verse Othniel died, when the land had enjoyed rest forty years under his government. *Then the children of Israel again committed wickednesse in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the city of palm-trees. So the children of Israel served Eglon king of Moab eighteen years,* vers. 12, 13, 14. *But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud* (in the verse following). The children of Israel cried unto the Lord, when they had been vexed 18. years. Ehud saved them not till after they cried unto the Lord. The 80. years mentioned in the 30. verse, cannot contain all the time from Othniels death to the end of Ehuds affairs. 'Tis said that *the land had rest 80. years.* They wanted rest (which seemes to be clear from what hath been quoted) 18. years, immediately succeeding the death of Othniel. Rest here cannot be conceived to be any other thing, then freedom from vexation by enemies. As great a difficulty is suggested by the 8. of the 10. of Judges. 18. years of affliction there mentioned, cannot well be conceiv'd, if we consider the context, to have preceded the death of Jair, who judg'd Israel 22. years; nor can possibly be reckoned to have fallen out in the time of Jephtha the succeeding Judge; who ruled but six years, and delivered Israel from these afflictions. S. Pauls words taken in that sense which is most plain and simple, may well consist with what we find in 1. Kings 6. 1.

The holy Ghost pleased to register the time of the building of the Temple, takes for an Epochie the deliverance of the Israelites from Egypt, a type of deliverances (in which Christ to be figured by the Temple should be the Antesignanus) from spirituall Egypts, the power of Satan in Heathens and in Antichrist. That Epochs also was very
ac-

accommodate, in that the Temple was to Gods people a pledge of temporall deliverances. If in the lands of their enemies they should pray toward it, God would heare in heaven, and answer upon earth; would upon their repentance restore them to their countrey. Times of afflictions which they had suffered, are conveniently omitted in the accompt, as which would have eclipsed and obscured the lustre, the pomp and glory of present happinesse. Tears are wiped from their eyes, and the times of their adversity not reinembred.

Times in which the building of the second Temple was hindred (as Empereur believes upon the ninth of Daniel) are neither part of the 7, nor yet of the 70. weeks mentioned by the Angel Gabriel. * Josephus much countenanceth my conjecture, in his Jewish Antiquities, *lib. 8. cap. 2.* *Τὸ δ' οἰκοδομῆσαι τὴν ναὶν Σολομὼν ἡρξάτο, τὴν τρίτην ἔσθ' τῆς βασιλείας αὐτοῦ ἔχον μὲν ἑξήκοντα, δὲ Μικελῶνας καὶ ἀρτεμισίον καλῶντες, ἔβησαν δ' ἱερῶντα ἔτη πεντακόσια καὶ ἐννεάκοντα καὶ δύο, τῆς αὖτ' Ἀρχιερέως αὐτοῦ Ἰεροῦσλ' ἐβδόμῃ.* Solomon began the building of the Temple in the fourth year of his reigne, in the second moneth which the Macedonians term Artemisius, the Hebrews Jair, 492. years after the Israelites exodus from Egypt. He makes no mention of years for offenders in the book of Judges doubled, *viz.* comprehended in the years for defenders, moreover superaddod. He admitteth into his accompt the yeare immediately preceding the 40. of Moses leading the Israelites into the wilderness. (in the end of which the Israelites came out of Egypt) also the fourth of Solomons kingdome (in the beginning of which the temple began to be builded). No one will condemn his judgement, who hath seen Empereur upon Dan. 1.1. He there approveth this way of computing upon another occasion. *Plus minus* may vanially be understood (though not exprest) for years current, and parts of years completely past. I am lesse willing to believe that Josephus erred as adding two years above those due for the space between the

* See also Rasi upon Ezech. 4.5.

deli.

deliverance of the Israelites from Egypt, and the building of the Temple, in that he substracteth two years due for time between Adams creation and the said period. Ἀπὸ δὲ τοῦ πρώτου Ἰηουάνη ὁ Ἀδάμ ἔως τὸν ναὸν ἀκοσδομῆσιν ὁ Σολομών, δηλαῦδει τὰ πάντα ἐπὶ ἑξήκοντα καὶ δύο ἔτη. He alloweth onely 3102. years for time between the first man born of God by creation, and the Temple begun to be builded. Between the Creation and the Temple, if we take in besides the years for those who judged Israël, 111. years for intervals in which the Israelites were oppressed by their enemies, and the yeare in which the Temple began to be builded, interceded 3104. years. He alloweth for the time between Terahs death & the building of the Temple 1020. years, between the flood and the temple 1440. For the first one yeare, for the other, if he mean from the beginning of the rain which caused the deluge, six years short. It necessarily followeth that he must have reckoned 4. years too much between the creation and the flood. I may not here omit, how Josephus in his second book against Apion, is inconsistent with what I have quoted out of his 3. book of antiquities, concerning distance of the building of the Temple from the deliverance of the Israelites out of Egypt. Ἀντὶς δὲ ὁ Σολομῶν ἀκοσδομῆσιν τὸν ναὸν, μετὰ τὸ ἐξελεῖσθαι ἐξ αἰγύπτου τοὺς Ἰουδαίους, δώδεκα καὶ ἑξακοσίας ἔτεσιν ὕστερον. Solomon builded the Temple 612. years after the Jews came out of Egypt.

Sulpitius Histor. sacr. lib. 1. starteth another difficulty about the times of Judges. He objecteth an *interregnum* between Samson and Heli. *Ambigit* (that I may propound his scruple, as represented by Sigonius) *quot anni intercesserint inter Samsonis exitum, & Heli Pontificatum, ac iudicatum, quòd id scriptura non prodiderit, ac post Samsonem ter Israel sine regibus fuisse adjecerit.* Sigonius subscribeth this answer: *Cum Heli 40. annos iudicasse dicitur, primo Samuelis, cap. 4. intelligendum est illos annos completi, & interregnum ante Heli, &*
pon-

pontificatum ejus. Atque ita Eusebius, & ceteri observant. That *interregnum* (as Sigonius judgeth) was comprehended within the 40. years attributed to Samuel.

Lastly, The authour of *Seder Olam Rabba* (cap. 12.) substracteth one year from 22. and 22. attributed to Tola and Jair, (Judges 10.) שְׁעָתָהּ לֹה וְלֹה because it was given to each of them, viz. reckoned the last of Tola's 22, and the first of Jair's 22. He substracteth a year likewise from those given to Jephthah and Ibzan, conceiving the last year of Jephthah was the first of Ibzan.

The Temple began to be builded according to Master Broughtons account in the 2993. year of the world. Solomon reigned 40. years, 1.Kings 11. 42. The kingdom was divided immediately after his death, 1.Kings 12. verses 1, 2, 16, 17, 19, 20. so we have 37. years from the foundation of the Temple to the division of the Kingdom. (The Temple was founded in the beginning of the fourth year of Solomons reigne.) To these 37. years adde 390. Ezech. 4. 5. * The summe is 427. the space (as Master Broughton thought) between the foundation of the Temple and the last captivity. These added to the age of the world (as computed by the same authour) at the founding of the temple, make up 3420. years. The breach of the covenant made between God and the Israelites at the building of the Temple, as Junius conceives is the epocha of 390. years mentioned by Ezechiel, which he disposeth towards the end of the 27. year of the reigne of Solomon. Then (as this authour conceives) began that idolatrous rebellion against God, which was both an exemplary and meritorious cause to the ten tribes revolting from the house of David. † He concludeth these 390. years in the deportation made by Nebuzaradan, Jer. 52. 30. that is, in 23. years of Nebuchad-rezzar. The 40. years for the iniquity of the house of Judah, Ezech. 4. 6. are according to the same Commentatour, the last of the 390. Josiah's reformation, (he thinks) had not this antidote been in-

* Beroaldus is of the same judgement, as computing 408. years, for that article of time between the foundation of the Temple, and 70. years of the Babylonian captivity, which he reckoneth from the first year of Nebuchad-nezzar. Lansberg. also consenteth *Chronol. fac. l. 2. c. 6. and Capell. Historie sacre & Exotice l. 1.*
† See Junius upon Ezech. 4. 5.

terpos'd, might have occasioned a presumption of Gods displeasure removed. Rasi maketh the 390. years discontinuous; the entrance of the Israelites into Canaan the beginning, the deportation of the ten tribes, the clause of them. See variety of opinions about these, and the 40. years for Judah, in Abarbinel upon Ezech. c. 4. Besides the difference mentioned between Junius and Broughton about the Epocha of Ezechiels 390. years Bullinger reckoneth the duration of the first temple, years 440.

Gualtherus	435.	With whom Flin-
Mangoldus	420.	spachius agreeth.
Bibliander	432.	
Mercator	428.	

Others might be added dissenting from these and amongst themselves. Sure authours now quoted, and others as they consented not all of them about the number of years to which Ezechiels 430. dayes answered, (Ezech. 4. 5. 6.) were also much distracted about the Epocha of years there exhibited. It's an hard task to remove this difficulty, neither can I *jurare in verba magistrorum*, who affirm that the 40. dayes (Ezech. 4. 6.) which Ezechiel was commanded to lie on his right side, signified the same years, that 40. of the 390 dayes in the verse preceding. These Scriptures nakedly considered, will seem to expresse the contrary:

If I anatomize this joyn't of time which I have now in hand, I shall meet with more perplexities. Solomon reigned after he began to build the Temple, 36. years at least, as may be gathered from 1. Kings 11. 42. compared with 1. Kings 6. 1. Rehoboam 17. years, 1. Kings 14. 21. Abia 3. years, 1. Kings 15. 2. Asa 41. years, 1. Kings 15. 10. Jehoshaphat 25. years, 1. Kings 22. 42. Jehoram seemeth to have reigned five years, by 1. Kings 22. 42, verse 51. of the same chapter; and 2. Kings 1. 17. c. 8. 25, compared together. Ahaziah one yeare, 2. Kings 8. 26. Athaliah 7. years, *plus minus*, compare 2. Kings 11. 4; with

with the preceding verses of the same chapter. Joash 40. years, 2. Kings 12. 1. Amaziah 29. years, 2. Kings 14. 2. There succeeded an anarchy of 13. years, or thereabouts. For in the 15. yeare of Amaziah King of Judah, Jeroboam the sonne of Joash King of Israel began to reign, 2. Kings 14. 23. Azariah (called likewise Uzziah and Ozias) the next King of Judah after Amaziah, began to reigne in the twenty seventh yeare of Jeroboam, 2. Kings 15. 1. Substract from 27. the complement of 15. as they are a part of 29. viz. 14. (so many years Amaziah and Jeroboam reigned together) there remain 13. for the space between Amaziahs death and Azariah's inauguration. Azariah reigned 52. years, 2. Kings 15. 2. Jotham 16. years, 2. Kings 15. 33. Ahaz 16. years, 2. Kings 16. 2. Hezekiah 29. years, 2. Kings 18. 3. Manasseh 55. years, 2. Kings 21. 1. Amon 2. years, 2. Kings 21. 19. Josiah 31. years, 2. Kings 22. 1. Jehoahaz 3. moneths, 2. Kings 23. 31. Jehoiakim 11. years, 2. Kings 23. 36. Jehoiachin 3. moneths, 2. Kings 24. 8. Zedekiah 11. years, 2. Kings 24. 18. The summe is 440. years, 6. moneths. The difference between this and that approved by Beroaldus and Broughton, is 13. years and six moneths. Imperfect years, where-with Kings of Judah began and ended their reigns, and parcels of time in which some of them reigned together with their fathers, inextricably perplex this way of computation.

To 3420. years adde 50. years, the remnant of the captivity after the burning of the Temple mentioned 2. Chron. 36. 19. The summe's 3470.

Beroaldus and Broughton are of opinion that the 70. years of the Babylonian captivity are to be reckoned from the first yeare of Nebuchadnezzar King of Babel. Broughton alledgeth for proof of his assertion, Jer. 25. v. 1. and 11. These Scriptures evince that God denounced against Judea 70. years desolation, in the first yeare of Nebuchadnezzar King of Babylon, but not likewise that the

desolation began in the same year. Junius upon 2. Chron. 26. 21. conjectureth that the 70. years of captivity began *à deportationem Jehoiachinis sive Jechonia*. But neither can so much be evinced from Ezech. 40. 1. upon which he relyeth for confirmation of his opinion. מלך The word there used, is not peculiar to that deportation or captivity. That the 70. years are to be reckoned from the burning of the Temple, or some time afterward, seems to be cleared by 2. Chron. 36. 21. compared with those verses of Jer. 25. now quoted. *To fulfill the word of the Lord by the mouth of Jeremiah untill the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept sabbath, to fulfill threescore and ten years.* The 70. years desolation seem onely to have been foretold, and threatned in the first yeare of Nebuchadnezzar, and begun to be fulfilled * at the demolishing of Jerusalem, † or when some reliques of the Jews went into Egypt, that is, within a years space; or else in the 23. yeare of Nebuchadnezzar, when Nebuzaradan carried away captive of the Jews 745. persons, (which came to passe within the space of five years at most after the burning of the Temple.)

* Scalig. in
*Prolegom. ad
libros de E-
mendat. Temp.
& alibi. Lanf-
bergius Chron.
Sacra l. 2. c. 1.
In Seder olam*

Rabba, c. 29. The 70. years of desolation are bounded by the destruction of Jerusalem and the first Temple, and the building of the second Temple. The Israelites (according to the authour of that Chronicle) after they had lived in the kingdom of the Chaldeans 52. years, were restored to their own country. To these 52. years are added 3. years for Cyrus, 14. of Ahasuerus, one whole yeare for Darius. In the second yeare of Darius the Temple was builded. The same Epocha is assigned by the Authour of the Jews great Chronicle, to the 70. years desolation, and to Daniels 70. weeks.
† Wolphius de Tempore, lib. 1. cap. 6. || Jer. 52. 30.

Seventy sevens of years mentioned Dan. 9. 24. (that is, 490. years) make up the age of the world, (according to Broughtons computation) * 3960. years. The last of those, as Broughton, and † Wolphius, and || M. Lightfoot (with some others) conceive, was the yeare of our Saviours passion. His birth, according to M. Broughton, preceded by

* Wolphius
addeth 31.
years, *De Tem-
pore lib. 1. c. 6.*
† *Ibid.*

|| In his Harmonie of the Eyangelists, upon Luke 3. v. 11.

the

the space of 33. years and an half. He placeth it in the
 ** 3927. of the world. The time of Christs death (saith
 he) shall be after seven seventies. These sevens are divided
 into three parts; and proper stories joyned to the first and
 the last part: †Seven of them from Cyrus first yeare, and
 permission to return to build Jerusalem, (Eſay 44. 28. Ezra
 4. 12.) shall passe before they shall have walled it. Thence
 are 63. sevens to the last seven, set apart for the Lord his
 preaching. Of that last seven the first part is passed in si-
 lence, as for a preparation: ||| that latter half doth Christ
 bestow in confirming the Testament for many; beginning
 at his baptisme, ending at his death. The Temple was 49.
 years in building. †† The 46. John 2. 20. are reckoned
 after the third of Cyrus, in which the building was
 hindered by Artaxast. Thus farre the authour prais'd.
 After Junius his accompt, siege began to be laid to
 Jerusalem by Vespasian, in the fifth yeare of the last
 seven.

*Scaliger ad-
 deth 20 years.
 †Wolphius is
 of the same o-
 pinion. *Hic*
temporis arti-
culus incipit ab
anno primo Cy-
ri, qui jubila-
us fuit, & desi-
nit in jubile-
um omnium
jubilæorum læ-
tissimum & ce-
leberrimum,
veritatem in-
quam illius
umbra, in an-
num passionis
Domini. De
tempore lib. &
cap. citatis.

To these adde

as consenting for the beginning of Daniels sevens, Lansbergius, Empeur, Huit, &c.
 ||| השבועות may signifie, in the latter half of the last week. †† Empeur upon
 the ninth of Daniel, much differeth from Broughton in his accompt of the seven first
 weeks, or 49. years, and somewhat concerning the 46. years mentioned John 2. 20.
A primo anno 'yri, quo per totam regnans Asiam (non tantum in Persia, vel etiam Chal-
dea) copiam faciet Judæis Templum, &c. adificandi, usque dum per Xerxem opus impedi-
atur. excurrent anni 46. His ferme adificabitur Templum; quamvis interea variis va-
ria sint molituri. Opus deinde continuè perficietur; sed intermittetur ad annum secun-
dum Darii Nothi: quo resumptum ad fastigium perducetur circa annum illius 6. id est, spa-
tio ad minimum 3. annorum: quos si addas præcedentibus 46. exurgunt anni 49. id est, se-
ptimana septem. The seventy weeks (as he thinks) concern'd onely times in which the
 city and temple should be builded, and the city inhabited. Times in which the building
 was intermitted, that is, 107. years, as Joseph Scalig. computeth, *De emendat. Temp.*
lib. 6. were rather to be esteemed an appendix of the captivity, then part of the enlarge-
 ment.

Empeur upon Jachiades is of opinion, that the last
 week succeeded the thirtieth yeare of Christ born, in which
 he was baptized; and that he suffered in the middle of this
 week; to wit, Christ in the middle of the last seven, should
 put an end to sacrifice and oblation, by offering himself

once upon the crosse for all. חצי השבוע (Dan. 9. 27.) the half week comprehended three years and an half, or foure years and an half (*ut medium, sic & dimidium Hebr. late sumitur*). Hee's rather for the greater number. Christ was born in October, suffered about the time of the Passover. Thence ariseth the half yeare aboue three or foure whole ones. The last half of the last week reached to the Gospel begun to be preached by the Apostles to the Gentiles. The same authour conceivs that the seventy weeks were not continuous. So you have also his judgement. M. Mede in his *Daniels weeks*, maketh the sixth yeare of *Darius Nothus* (when the Temple was finished) the Epocha of the seventy weeks, and placeth the destruction of the Temple and city by Titus, in the midst of the last week. Those who reckon by years, when the yeare designed answereth the event, will not stand upon the completeneesse of moneths and dayes; nor those who reckon any thing by dayes, upon the completeneesse of houres and minutes: no more in the angels reckoning here by weeks, if so the number of weeks be complete, are the part of a week to be exacted. If the angel had said that 490. years were allotted for the holy city, then to make good the prediction, the city must have been destroyed in the last yeare. But when he sayes 70. weeks, 'tis sufficient that the destruction happened in the last week. So you have the judgement of another judicious writer.

Joseph Scaliger (*de emendat. temporum lib. 6.*) dissenteth from all other writers whom I have seen upon this subject, as adding the half week, (Dan. 9. 27.) to 7. 22. 1. (or 70. Dan. 9. 24.) His seventy weeks and an half, contain 493. years and an half: the beginning of which he reckons from the second yeare of *Darius Nothus*, that is, from the 490. in the Julian period; the end of them in the destruction of Jerusalem, in the 4783. of the Julian æ-compr.

Funcius begins to reckon from the seventh yeare of Artaxerxes

taxerxes Longimanus, between which and Christs passion he accompts 490. years.

Some terminate 70. weeks in the beginning of Herods kingdome, that is, (according to Scaliger) in the 4675. year of the Julian period, from which the 490. backward, will fall into the 4187. year of the same accompt, and (according to the same authour) into the second of Cambyfes. Munster conjectures, that the seventy weeks succeed immediately the 70 years captivity, and are terminated in the beginning of Herods kingdome. Herod (as Scaliger computes) reign'd 37. years before the nativity of the Messiah. Master Huit in's comment upon Daniel, placeth the beginning of the seventy weeks in the first year of Cyrus, conceivs the end of them was the beginning of the Gentiles called, and Jews rejected. Scaliger commemorates other opinions (*De emendar. Tempor. lib. 6. in Epilogismo Hebdomadam Daniels*) Its controverted as we see, whether Cyrus his edict was the Epocha of Daniels sevens, or some time on this side it, and at what time since Cyrus his decree by those of the later opinion; moreover whether they expired before or after Christs birth; if after his birth, whether at his passion or afterward; if after his passion, whether at the destruction of Jerusalem, or before it: likewise whether or no the angels prophetic exhibite exactly seventy weeks; by those who defend the affirmative part, whether seventy continuous or interrupted; by those who are for the negative, whether more or lesse time. Both those who hold that the seventy weeks expired before Christs birth, and those who place the end of them between Christs passion, and the destruction of Jerusalem, are divided into severall opinions.

* 'Twas an easie matter to adde * ר' יוסי אר' שבועי שבועי
many other both late and ancient משחר' בית' רישון ועד שחרב
writers, who assigne Epocha's and בית אחר:

R. Jose numerandas docet hebdomadas 70. ab excidio templi primis usque ad posterioris
(per Romanos) excidium. Seder Olam Rabba, cap. 28. Seder Olam Zuta assigneth the
same bounds to Daniels sevens, periods.

* *Parum inter
se consentiunt,
qui rationem
temporum in-
vestigatam e-
diderunt. Quod cum vel Dei nutu, vel vitio vetustatis eveniat, calumniâ carere debe-
bit.* Sulpitius Severus.

periods to Daniels weeks differing among themselves, and from these mentioned, were not these produc'd already (authours excellent in parts and learning, moreover who stood upon the shoulders of Rabbins, and Christian writers of the Primitive Church, and Heathens, whose writings may illustrate historicall and chronologicall parcels of sacred Scripture) sufficient to make any one suspect † that nothing can be attained beyond conjectures for any event after Christs birth, terminatingall or any known part of Daniels weeks.

Israelites who lived between the seventy years captivity and the birth of the Messiah, might receive comfort from Daniels prophecy, although uncertain concerning the distance of events foretold. Although it was not clear to some of them, how long the building of their city and Temple should be interrupted, nor whether or no those times of affliction to be excepted from the seventy weeks, yet might all of them be supported with glad tidings of great joy shortly to be accomplished, & fore-armed against evils that should befall them. Neither do I doubt but that howsoever they were disturb'd by their enemies, they kept almost till the destruction of the Temple, an exact account of years past on this side the angel Gabriels prophecy to Daniel; so that believers among them might be much confirmed in their faith, and comforted by apprehensions of divine providence, as they saw events lifted, to issue out at their appointed times. We can easily believe that many of their records did perish in their warres with Vespasian and Titus, before, or with their city. Those who fled to Pella probably neither had leasure or power to secure them. Somewhat might be alledged against each of the accompts (for Daniels sevens) quoted. I entertain as most probable,

1. That Cyrus his decree concerning the holy city and the

the Temple to be reedified, was the beginning of ~~the~~ weeks. *Quis auditâ prophetiâ de edito, postea Cyri editum audiens secus cogitasset, quàm hoc in prophetia designatum fuisse?* Thus Empereur in his discourse to the Reader, before his Comments on Jachiad. on Daniel. *At cujusmodi mandatum Dan. 9. 25. denotatur, ab Artaxerxe promulgatum non legitur; verùm de Cyro res in confesso est: similiter Darins Nohus novum editum non promulgavit, sed Cyri mandatum approbavit & confirmavit atq; explicavit, Ezr. 6. coll. cum 1. capite, idem ibid.*

2. That the *Holy of holies* may seem to have been anointed * at his baptisme; consequently when about thirty years old, by Luk 3. 23.

3. That afterward in one week he confirmed the covenant with many; by himself before his death, by his disciples after his resurrection.

4. That the seven weeks preceded whole 62, and 62 the one week, and that the half week was part of the one.

5. That the half week was the first part of the one week.

6. That at the end of this first half of the last week Messiah was † cut off. I cannot apprehend how after 62. weeks, or 69. from the beginning of the seventy weeks, can signifie the same, that at the end of the one week, or at the end of the seventy weeks.

* Our Mediatour was then inauguriz'd, an heavenly Oracle pronouncing him to be the Son, or Mediatour, & requiring al to heare him.

Huit, upon

Daniel 9.

† That is, was slain. In a Manuscript Syriack translation of Daniel (& some

other parts of the Old Testament) a precious κεφάλαιον of the Publick Library of our University at Cambridge, nethketel meschicho velo eith leh Messiah is slain, and there is wot to him.

I cannot but observe before I proceed, that the Jews after their seventy years captivity, have seven seventies of years granted for the enjoying of their own countrey. Gods mercies bear the same proportion to his punishments, which seven a complete number hath to an unite.

It's a task of vast difficulty (as we see already) τὸς καρπὸς *applicare τὸ χρίσμα*. We shall conceive the time of Christs birth, and the distances of other events ~~(which we have already seen)~~

~~from~~ from the creation, yet more uncertain, if it can be proved that the quantity of all or any years between the creation and our Saviours nativity is unknown to us. Those who have undertaken to measure out to us years mentioned in the Old Testament; or those used afterward by Jews till the destruction of Jerusalem, are many of them of such note, and so much dissent among themselves, that the authority of each is inconsiderable, compared with other who oppose it. But moreover all of them have builded upon false grounds, if Jews for any part of time mentioned had not *certainum anni modum*, by which in any year present they might form a Calender of the year following. That the antecedent is true, is averred by a learned writer, the glory of his age, M. Selden in his Treatise *de anno civili veterum Judeorum*.

* Cap. 1. p. 3.

+ Here understand *vesperam tertiam, seu initium tenebrarum, non crepusculum, neque temporis spatium ab occidente sole ad occasum finem*. See my Authour, cap. 4. pag. 16, 17.
|| Cap. 12. pag. 61, 62.

† Cap. 3. p. 13.

Jews anciently began their civil moneths, * as they were parts of years (say the Karites or Scripturary Jews) from the phasis of the moon after a conjunction, if she appeared in the + evening beginning the thirtieth day, reckoned from the Neomenia last past; or (if she was not seen in that evening) together with the sunne on the thirtieth day (but so as the whole day should be counted the first of the new moneth). || If clouds intercepted the moon throughout the thirtieth day, they expected a phasis on the day succeeding, and if the moon was seen on the evening which began this day, or together with the sunne near his setting, the 31. day was sanctified; but if together with the sunne (*כשר יום נרול* *dum fuerit dies magnus*) die aperto, viz. two or three houres before sunne-set, the thirtieth day was to be sanctified. Talmudists, if the moon was seen on the thirtieth day, reckoned that the first of the moneth; but if on that day there was no phasis, † *pro arbitrio*, the 30. or 31. after the new moon next preceding.

If the phasis of the moon, was for many moneths together intercepted by clouds, 'twas in use according to Karites,

Karites, to make many (but so as the number should not exceed foure,) complete moneths together. See that oracle of Antiquity before quoted, in the said work, c. 4. p. 18. the reason for which they admit not above foure complete moneths continually succeeding one another, is also there expressed. But according to that sect of Jews there might not above three defective moneths continually succeed one another. See learned M. Selden *De Anno Civili veterum Judaeorum*, cap. 4. p. 19. yet we are perplexed with more uncertainty by reason of intercalated years. The reasons of intercalation were not the same with Talmudists and Karites. Karites conceive no other reason was anciently attended in intercalation, then that the passeever might be celebrated in the moneth Abib (that is, *tempore maturiscentium frugum*) according to what commanded Deut. 16. 1. *Observe the moneth of Abib, and keep the passeever unto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee forth out of Egypt by night.* Talmudists conceive that the vernall Equinox was also regarded; that, unlesse 12. moneths onely being reputed for a year, the vernall Equinox should fall * on the day after the immolation of the passeever, (viz. the 15. of Ni-

* Josephus
(*Archilogie*
Judaica l. 3.

cap. 10.) affirmeth that on the 14. of Nisan the sunne was in Aries. His words intimate that he meant for the whole space of time between the Exodus and the last destruction of Jerusalem. Τὸ ὃ μὲν ἔαρχετο ὅς ποτε παρ' ἡμῶν καλῆται, καὶ τὸ ἔτος ἐστὶν ἀρχὴ, παντοκραυδιστὴ καὶ σπλῆνν ἐν κρητὶ τῷ ἡλίῳ πεδεσμένοι. τὴν γὰρ τῷ μὲν τῆς ἑορτῆς αἰνέσεις δαλνίας ἀναβαρύνοντο, καὶ τῷ δουρίῳ ἢ τῷ ἐξόντι αἰνέσει δούσαι ποσὶν ἡμῶς μέγα λυγρόν, δι' ὅτις ἡμεῖς δύνῃ ἐοίκαμεν. Others have taken notice of this sentence, Lamsbergius (*Chronol. sacra* lib. 1. c. 7. Master Selden *de Anno civili veterum Judaeorum*, cap. 20. Any one clearly seeth that the Passeever could not precede the vernall Equinox, unlesse it was celebrated before such time as the sunne entred Aries. Forasmuch as the fixed starres have made progresse in the Zodiac, or else the sunne hath anticipated the vernall interfection, the entrance of the sunne into Aries, (*Sive hoc nomine indigitetur dodecatemorion interfectionis vernalis proximum versus tropicum canceri, vel dodecatemorion arietis signatum*) cannot possibly precede the vernall Equinox, Josephus (I conceive) by Aries meaneth the *D. dodecatemorion* (or 30. degrees) next after the vernall interfection, but in the sentence praised meaneth that the sunne on the 14. of Nisan was in Aries according to the

opinion of Jews, notwithstanding whether or no it was so in truth. If the suanne was in Aries perpetually on the 14. of Nisan (as Josephus affirmeth) the immolation of the passeover, (or 14. of Nisan) could not fall on the day before, much lesse (what Karites admit of) by some dayes prevent the vernall Equinox. It followeth also from the same testimonie approved that the day, on which the Jews did eat the passeover, (or 15. of Nisan) the vernall Equinox being fastened on the 25. of March, could not fall later then the 26. of Aprill: but part of Nisan might fall within May. *Sol in ariete moratur dies 30. h. 15.*

san) or sooner in the yeare following, a thirteenth moneth ought to be added, that so Nisan might be protruded. *Quoniam (verò) temporis momento aut die in certorum atque in se aequabiliter recurrentium annorum, veluti Egyptianorum aut Julianorum, calculo, æquinoctium vernum seu Tekupham Nisan, sic dictam collocarint Mathematici veterum Judæorum, non liquet.* See my Authour, c. 6. p. 24. † Gerardus Joannes Vossius saith, that the Jews before Augustus his Empire plac'd the Vernal Equinox in the third of Aprill. *Alia fuere intercalandi causa, eaque ferme triplices; ut serotina frugum, agnorum, hædorum maturitas; itinerum ad urbem ducentium incommoda, veluti pontes diffracti, aquarum colluvies, via cænose; & minime idoneus fornacum Hierosolymis agnis paschalibus assandis status.* chap. 5. of the elaborate work quoted, concerning the Jews civill yeare. *Quin & alia fuere subinde nec minus incerte intercalandi causa, pro arbitrio eorum qui huic rei præerant.* Ibid.

According to the scheme of 7. years in the noble treatise before praised, *De Anno civili veterum Judæorum*, c. 6. p. 26. (The vernall Equinox is placed *ex hypothesi* in the 25. day of March in the Julian yeare, and in the first of 7. years the first day of Nisan answereth to the 23. of March in the Julian accompt; moreover the sixth yeare is *ex hypothesi* intercalated *propter serotinam fructuum maturitatem prævisam, itinerum incommoda, fornacum defectus, alia ejusmodi, quorum causâ, pro arbitrio qui rei præerant, intercalatione annuali usi sunt,*) the first Passeeover (or fourteenth of Nisan) falleth on Aprill 5. the second

† De Tempore
Dominicæ pas-
sionis.

second on March 25. the third on Aprill 11. the fourth on Aprill 1. the fifth on Aprill 21. the sixth on Aprill 20. the seventh on Aprill 29. * So much variety happeneth in so little space. I shall conclude this part of my discourse in the words of my authour (in his Preface p. 12. 13.) *Frustranea sunt chronologorum maximorum argumenta quibus nimio cum sudore contendunt ex Cyclica seu astronomica temporis, apud Judeos, varione adeoque ex 24. lunâ in ipsa passione dominica (quasi illâ die 24. à Synodo naturali aliterve astronomice evenisset) vera passionis, paschatum in nova fœdere, ac demum martianam, retrò putando, tempora eruerè.*

* Yet greater variety is expressed by Mr. Selden De An- no civ. vete- rum Judæo- rum, c. 9. p. 51. His words are these. ex ostens- sis liquet, ita citra ultragæ vagari solum Nisan mensem,

seu anni civilis primum, ut non solum tam Aprilem quam Martium, verum etiam Maium Julianum subinde occuparet. Neomeniam autem ejus die undecimo Martii, juxta jam admissa. nunquam fuisse citiorem.

Why Jews aunciently, whether Talmudists or Karites, did not rather expect the phasis on the 29. then on the 30. night after a full moneth, I cannot divine. Although the phasis, should no grosse body be interposed, between mans sight and the place of the moon in the skie, observe not alwayes the same distance from a conjunction, yet there seems to be the same reason of expecting the appearance of the moon in the 29. night after a solid moneth, and on the 30. after an hollow moneth. Neither do I comprehend what hindred them, whether after a moneth of 29. or 30. dayes from beginning a new moneth from the first appearance of the moon after a conjunction, although it happened before the 29. day.

It remaineth that I explain, when Karites conceive the beginning of the moneth, or Neomenia, began first to be reckoned from the first phasis of the moon after a conjunction; or if the moon was not seen in the night immediately succeeding the 29. of the moneth, from the beginning of the next following, &c. or yet where Talmudists fix the Epocha of their manner of accounting before mentioned, not much distinct from that of the Karites.

How farre I may call years mentioned in the old Testament, Jewish, wants generall consent. Calvine upon the epistle to the Romanes, chap. x. v. 17. conjectureth that the Israelites some time before Christs birth, by reason of disturbances from their enemies were disinabled to distinguish exactly their tribes. He addes, *Sive igitur in posterum prospicere voluerint, sive accepto jam malo succurrere; puto simul omnes ad nomen ejus tribus se consulisse, in qua religionis puritas diutius steterat, in qua redemptor expectabatur proditurus: siquidem hoc erat in rebus ultimis suffugium, Messia expectationis se consolari.* Josephus in the eleventh of his Antiquities conceives, that the Israelites were called Jews from Judas Macchabeus. But in his second book against Apion, the Israelites who came out of Egypt are called Jews. His 20. books which contain the history of jews and their Ancestours from the creation, are entitled (I know not by whom first) *Φλαβίου Ἰωσήφου Ἰουδαίων Ἀρχαιολογίας λόγοι.* Talmudists hold that their doctrine concerning moneths to be inchoated by the phasis, and years to be intercalated, was (הלכה למשה מסיני) *traditio Moisaica à monte Sinai*, and was so be executed by the Sanhedrin in the holy land. Maimon, Halach, Kiddush-hachodesh, c. 5. I find in Seder olam Rabba. c. 11. באותה שעה נחמ"בו ישראל בחלה ובחדש (according to Genebrards translation) *Hac illa hora Israelita ceperunt obligari & astringi ad præcepta de polenta, & de praputio, & neomenia.* (He speaketh of the houre next after the Israelites passage over Jordan.) But I conceive that by *chodesch* he meaneth the moneth Nisan to be observed as the beginning of the yeare, rather then the phasis of the moon. By *challah* he meaneth the feast of unleavened bread. Who desire to be inform'd, at what time the Talmudists left off their uncertain accompt, may have recourse to M. Selden, *De Anno Civ. vet. Judaorum*, c. 17. p. 80.

The manuscript Karië used by M. Selden, affirmeth that
the

the Israelites מוֹנֵן הַמְּלָכֹת ה"י מַחֲדָשִׁים הַחֲדָשִׁים from the time of the kingdom sanctified their moneths at the phasis of the moon. This place I find praised in an elegant discourse composed by the owner of that manuscript authour. What M. Selden (*de anno civili veterum Judaeorum, cap. 4.*) quoteth out of the same Karite, importeth that the Karites imagined their lunatick observations as ancient at least as the deluge. Perhaps they thought they were for some time intermitted. The 150. dayes mentioned Gen. 7. 24. and chap. 8. 3. they conceive to have for their Epocha the 17. day of the second moneth (which they suppose to have been Jiar) on which Noah entred into the Ark, and to expire at the end of the seventeenth day of the seventh moneth, on which the ark rested on the mountains of Ararat. If Jiar and the foure moneths next following had all been solide, the summe should have been 151. dayes. Hence they conclude, that about foure solide moneths ought not to be continuous. Besides that * some Jewish writers conceive, that 150. dayes which the waters are said to have prevailed on the earth, succeeded the 40. dayes of rain. † Some that space is to be allowed after the 150. dayes for the abating of the waters, before the ark rested upon the mountains of Ararat, and though neither of these opinions should be true, 'tis not necessary that the 17. day of the second moneth, and 17. of the seventh moneth, should be included in the 150. dayes; whence will they evince that there were not fewer then foure solide moneths continuous: or if they will admit as many solide together as are possible by their suppositions concerning the 150. dayes in which the waters prevailed, how will they prove that the seventh moneth was hollow, viz. but of 29. dayes?

Another place in Eliah Ben Moseh, (quoted by my authour so oft already praised, cap. 10. p. 54.) clearly expresseth that Scripturary Jews esteem their way of computing years as ancient Noah. *Nullibi reperimus* (for this Latine

* The authour of Berebith Rabba, Jarchi, and others (after Eliezer) in Parafsch. Noah Seder Olam Rabba, c. 4. † According to Seder Olam Rabba, c. 4. the last day of the 150. in which the waters prevailed, was the last of Jiar; and the ark began to rest upon the mountains of Ararat on the 17. of Siwan (which was the 7. moneth to Casleu, in which the 40. dayes of rain ended) Nachmanid, in Parafsch ¶ tells us that some reckoned the 150. dayes for the prevailing of the waters to reach to the 17. of Nisan, and the 17. of the 7. moneth, on which the ark rested on the mountains of Ararat, to be the 17. of Jiar, the 7. to Mar-

chesehvan in which the rain began to descend.
well

well interpreteth the Originall) in *Scriptura præceptum hoc* (de sanctificandis Neomeniis) peculiare fuisse terræ Israeliticæ. Sed verò manavit à seculis vetustissimis ad-
 òque à tempore Noachi & Abrahæ Patris nostri (quibus pax) mos ille sanctificandi lunam quocunque locorum. Some perhaps will object against Eliah Ben Moseh, who Josephus saith of Apion, (*lib. 2.* against him,) ὁ οὐκ ἔγνω τὸν ἐν ἡσυχίᾳ ὄντα πάλαι & non animadvertit à seipso adductum quo conargueretur. Karites, who are wont to confine themselves rigourously to written truths, are zealous beyond Pharisees for an orall tradition, by which they may parcell out time into moneths, and years. They are easily reconciled to themselves. It's no unusuall thing, that some one objection should hinder a rule from being generall. If either sect of Jews report truth, 'twas sometimes impossible to make before-hand a Calender for the year following: neither are we enabled by any histories to reduce dayes of such uncertain years, as have been mentioned, to their due positurrs in any equable accompt.

Joseph Scaliger (as also many other writers before and since) affirmeth two things, from either of which granted it necessarily followeth that moneths and years, such as I have described according to the opinions of Tal-
 mudists and Karites, were not used in our Saviours age.

* De emendat.
 temp. l. 2. pag.
 105. Lansber-
 gius compen-
 diously shews
 how the Jewish
 and Grecian
 years (in his
 opinion) dif-
 fered, Chron.
 sacr. l. 1. c. 11.

1. * He contendeth that Jews from what time the Syro-Macedonians became Lords over them till after the destruction of Jerusalem used a cyclicall accompt, viz. Calippus his period, which consisted of 76. years, 27759. dayes, 940. Lunations; contained foure metronicall cycles, one day subducted. (I shall not need to explain how the Jews according to Scaliger, varied from Calippus in the disposition of full and hollow moneths, sith it sufficeth to my purpose to shew that Scaliger thought they used a cyclicall accompt, and what were the reasons of his opinion.)

2. That *translatio feriarum* was in use throughout the same segment of time,

The first assertion he endeavourerh to confirm by the testimonies of Iosephus, and R. Adda. This Doctour assigneth to the Jewish yeare 365. dayes, 5. houres, scrupl. ⁷⁹²⁷₁₀₈₀. moment. ⁴⁸₇₆. *Quid aliud vult* (saith Scaliger) *quam periodum Judaicam fuisse annorum 76.* R. Adda's period of 76. yeares, (as * Scaliger thought) were the same with so many of Hipparchus his period (which beareth the same proportion to Calippus his period, that Calippus his period to Meton's) that is, Calippus his period, one quadrant of a day subducted. || Hipparchus his period contained 111035. foure Calippicall periods 111036. dayes, sixteen Metonicall periods 111040. dayes.

The noble Authour prais'd endeavourerh also to commend his opinion by Iosephus his authority. He alledgeth, *De temp. emendat. lib. 2, p. 106, 107.*) that the *ferie* of the Jewish moneths, in yeares to which memorable events are disposed by Iosephus, were according to that Historian in severall yeares the same which by his accompt. I have now summarily represented what is most solid and sincere in Scaligers arguments, for the Calippicall period used by the Jews in our Saviours time. He mis-applieth significations, whereof עבור and צורח הלבנה are capable.

In his chapter *de anno Judaeorum novitio* (lib. 2. p. 121.) he intimateth how long he thought the Jews retain'd the Calippicall period, viz. till the vulgar yeare of Christ 344. *qui erat Seleucidarum 656. & quadragesimus octavus post duas periodos Hipparcheas.* Then (he saith) the Jews apprehended their errour, viz. that the beginning of the yeare was protruded the space of two dayes (besides houres and scruples). He insinuateth that they then reformed their accompt. But we shall easily perceive, if we compare Scaliger with himself, that his judgement was not clear in this particular. The Jews (saith * Scaliger) whilst they used the Calippicall period, *in omnibus Neomeniis Luna* ^{* Prolegom.} *ed observabant, non quod eam ex prescripto periodi non indicerent, sed ideo, ut eam sanctificarent. Nam & hodie quoque*

* *De emendat. temp. l. 1. pag. 109 & lib. 4. pag. 279.*

|| *Hipparchus intra sexdecim cyclos lunares unum diem deviationibus Calippicis perire sentiebat, Scal. de emend. temp. lib. 4. p. 282.*

quoque observant eam, non ut ex ea neomeniam indicant, sed ut eam sanctificent.

I cannot but observe that R. Adda contributeth little to the supporting of Scaligers opinion. Scaliger never saw any work of this Authour, onely learned from * R. Haie a Spaniard, his judgement concerning the solar year. Besides that, the Talmudists conceive that the Jews were no where bound to observe the phasis of the moon in order to the beginning of their moneths, but in the holy land; nor there longer then there remained a Sanhedrin among them, it implieth no contradiction that those should expresse their opinions concerning solar years, who for the epochaes of the moneth attended to the phasis, and and whose civill years were not solar.

The Talmudists also witness, that the Jews by their intercalations, provided that their feasts should return each of them about the same time of the solar year.

Scaliger acknowledgeth that 76 years, such as are defined by R. Adda, were by a quadrante of a day, lesse then Callppus his period. R. Ada's last fraction might possibly intimate no more then that he described a yeare as part of a quadrant of Hipparchus his period. R. Ada seemeth rather to have suggested a new way of computation to the Jews, then to have reported what was their manner of accompt. His endeavour afterward took effect.

הלל הנשיא בנו של ר' יהודה נשיא תקן העיבור על דרך תקופת רב אדא עד שיבא משיח בן דוד והיה בזמן אביי ורבנא וכן כתב ר' שמעון דוראן בפירוש האזהרות: הלל princeps Fili-

us Juda Principis ordinavit computum secundum Te-kupham Rab. Ada, donec veniat Messias filius David. Fuit autem seculo Abai & Rabba. Atque ideo ita scripsit Rabbi Simeon Duran in expositione exhortationum: fuitque anno 670. contractum. Thus Rabbi Abraham Zacuth in Sepher Juchasin, fol. 90.

Take

Take notice also that R. Adda's year, if we may believe R. Haie, differed a little from the year defined by Hipparchus.

Josephus his testimonies cited by Scaliger, at most onely perswade, do not prove what he thence concluded. Feasts might sometimes fall out on the same dayes of weeks or moneths, according to an uncertain, as according to a cyclicall accompt. He substracteth a year from 27. assign'd by Josephus to the space between Jerusalem taken by Pompey, and afterwards by Sosius. Perhaps should any conceive it *operis pretium*, he might find more instances dissonant, then Scaliger produceth as agreeable to his supposed Jewish cyclicall computation. But moreover any indifferent judge will readily give sentence, that Scaliger, unlesse he was resolv'd to dissemble his skill in history, divined that the Jews, before the destruction of Jerusalem us'd the Calyppeall period. I shall not need after Petavius, to explain what violence he offered to Josephus. Most certain it is that Scaligers invention much out-pas'd his judgement. He might by his skill in languages have much advanc'd the Literarie Republick, had he not more seriously affected to shew himself wittie, then judicious. His doctrine *de emendatione temporum*, is almost wholly fictitious, and founded upon the confines of nothing.

What Scaliger alledgeth for the translation of Jewish feasts, may be pretermitted without detriment to the defence of his opinion. Petavius likewise here is easily victorious. Scaligers second book *de emendat. Temp.* is the seat of his discourse about this subject. But in his * seventh book he thus expresseth himself; *Non omnis feria novilunii erit idonea ad KEV I A, unde insequentem aut tertiam diem diffunditur: quod dicitur ὑμῖν δαῖς, καὶ ὑμῖν βανι. Quamobrem illa dies vocantur ὑμῖν βανι. Epiphania, capite κατ' ἀνάστην.* Epiphanius telleth us, in the place quoted by Scaliger, that the Jews in the year of our Saviours passion,

* Pag. 642.

* See also *Pet. titus, Eclog. Chronol. l. i. cap. 8.*

† Epiphanius reporteth that the Jews celebrated the Pascover before the Vernal equinox.

Aberravit Epiphanius quum longissime à veri vis quando existimavit Christi etate Judæos usque pasce illam o Tacetidem, que non nisi anno Christi Dionysiano ducentesimo septimo instituta est et publicata cum typo Tekupharum R. Samue. lis Jarchinai. Obtinuitq; ad tempora Constantini Magni. Observat enim Constantinus in epistola ad Ecclēsiās, Judæos bis in uno anno Pascha celebrasse, quia nempe quarta decima ante

ὑπὲρ β' αὐτὸν μῶν ἡμέραν ἔπαινον. He meant * (if we may rely upon Petavius his judgement) that some of the Jews (the Scribes and Pharisees) protruded the Pascover a day beyond the time at which it ought to have been celebrated according to their accompt, because so it would be † nearer the Equinox. He doth not intimate that they translated it, because the *feria*, upon which it fell according to their accompt, was *ἀδελφύμ*. I shall briefly produce others who side with Scaliger, before I relinquish this occasion of discourse.

Gerardus joannes Vossius (*de tempore Dominica passionis, num. 13.*) after mention made of that opinion which referreth the distance between our Saviours *πῶσα σωτηριότης*, and the Pascover celebrated by the Jews the same year, to the Jews illegall translation of feasts, thus goeth on; *Firmantur hæc e Seder Olam, ubi legas exstructo templo secundo, à R. Eliezero, & equalibus, esse constitutum, ne secundo, quarto, vel sexto die ageretur Pascha.*

Vossius here attributeth to *Seder Olam*, what is not extant in any book of that name. I find in Munsters *Calendarium Hebraicum* (*cap. de observatione primi mensis scilicet Tisri*) and in his Comment upon Matthew 26. a sentence in Hebrew, containing the history touching the Jewish translations of feasts, which Vossius ascribes to *Seder Olam*. It is translated by Munster into this Latine, *Sic statuerunt magistri nostri Sanhedrin, Magnates seculi; In domo Sanctuarii 2^{da}, cum extructa & consummata esset, apparuit cathedra ignea parata, & super eam Rex seculi, majestate sublimis, stans scilicet inter porticum, & accipientes coronam, apprehendensque sigillum secretum, statuerunt & fecerunt ordinem seculi: traditumque est in manum Rabbi Eliezer qui major omnibus ceteris fuit, & ordinavit || non fieri festum Sortis feria 2. 4. 7. neque*

vertebat equinoctium, à quo primus numerabatur anni mensis ex instituto non minus Moyses & veterum Judæorum quàm Nicanorum Patrum, &c. Petir, Eclog Chron. lib. i. cap. 14.

ו לא כדן פור ולא כדן פסח ולא נחו עצרת ולא ארו ראש השנה
ו לא כדן יום כפור לעולם
Pasche

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* *Pascha feria 2. 4. 6. neque Pentecosten feria 3. 5. 7. neque caput anni feria 1. 4. 6. neque diem expiationis feria 1. 3. 6. in aeternum.*

Such translations of feasts likewise are approved in the *Treatise de invent. Neomeniar. & Tecuph.* (translated by Munster) and by R. Nachshon's *Canones Festivitatum.*

Maimon. in his Tractate intituled *Kiddusch bachodesh*, saith that the Jews fix not the Neomenia (*viz.* of Tisri) in (Adu) the 1. 4. or 6. *feria*, because their accompt is accommodated to the conjunctions of the sunne and moon, according to their middle motion. The same author affirmeth, that they had respect to the true motion of the moon, both before and for some time after the destruction of Jerusalem.

Philo *lib. 3. de vita Mosi*, saith of Moses, *τὴν ἀρχὴν τῆς ἐαυτοῦ ἡμετέρας πρῶτον ἀναγράφει μῆνα. Primum mensem facit initium verni æquinoccii.* If the first neomenia of the yeare were in a rigorous sense, the beginning of the equinox, the 15. of Nisan, whilst the vernall equinox was placed in the 25. of March, could not fall later then the 8. of April; which in part destroyes such an uncertain accompt as hath been attributed to the Jews. Moreover, the neomenia of Nisan should be excepted from that accompt. But *μὲν* cannot so well signifie both a moneth, and the new moon, as *חודש* in Hebrew, which is derived from *חָדַשׁ* *renovare*. Again, if we admit that *μὲν* hath both those significations, it's not necessary that Philo should intend the latter. He might perhaps mean in the sentence praised, that the first moneth of the Jewish civill yeare, according to some part or other indifferently in the beginning, or middle, or end of it, was *quotannis ἀρχὴ τῆν ἡμετέρας*. Moreover, *ἡμετεία* (forasmuch as the inequality of day and night for some time after the Tecupha of Nisan was not sensible) and likewise *ἀρχὴ τῆς ἡμετέρας*, may admit of latitude, *so that th' one shall not March the vernall equinox. *Sed æquinoccium vernum medium, anno Cb iñi nati primo Dionysiano (qui 10. erat cycli solaris) incepit Martii die 12. [ar. 3. & Hierosolymis minus. 47. post boram septimam pomeridianam.*

* Understand the 15. of Nisan. Vossius in the tractate lately quoted, & some other late writers misapply it to the 14. Some Authors say Nisan for Pesach. The Neomenia of Nisan is never Badu.

* The Jews (as some affirm) in our Saviours age reputed the 25. of

necessarily be confined to the space of 24. houres, nor the other to the point which inchoateeth that time.

Another sentence quoted out of Philo in the Treatise so oft mentioned, *de anno civili veterum Judeorum*, c. 20. assureth us that Philo thought (as do the Talmudists and Karites) that the phasis was observed by the Jews, in order to the beginning of their civill moneth. The words are these; Νεμενιά γὰρ ἀρχαίαι φαινέσθαι αὐτῶν τοῦ εἴρηαι σελήνης ἡμέται, ἢ δὲ ἴδιον χάλλει ἀναπαύει τοὺς αἰῶσι. *Neomeniâ incipit sol splendore sensibili lunam illustrare, ipsa verò proprium decus tum patefacit spectantibus.* The Neomenia here described had place if the Moon appeared (כּוּמְנִי) *in tempore suo.*

* Apud Euseb.
Hist. Ecclesiast.
lib. 7. cap. 32.

What Anatolius * testifieth concerning the Passover (viz. ἔχει τίνων ἐν τῷ πρώτῳ ἔτει νεμενίαι τὸ πρῶτον μηνός ὥστε ἀπό τῆς ἐξ ἀρχῆς τῆς ἐνεαδευκατηίδου, &c. *in primo anno (Pascha) novilunium primi mensis occupat: quod est circuli decennovenalis principium, &c.*) seemeth to be inconsistent with the testimony of the Talmudists & Karites.

Galatinus (*de Arcanis catholica veritatis* l. 4. c. 14.) speaking of the Hebrews, but to whom Nisan was the first moneth of the yeare (which he feigneth to be the same with our March) and consequently on this side the delivery from Egypt, saith: *Esi menses lunares habeant, tertius tamen quisque annus apud eos tredecim menses sive lunationes habet, ceterorum verò unusquisque duodecim duntaxat continet menses. Ita ut per embolismos temporum adequationes ipsi facientes, per annos solares quemadmodum & nos, tempora metiantur.* This Authour as he affirmeth without reason, may be dismissed without refutation.

Wolphius *de Tempore* lib. 1. c. 3. telleth us, but falsely, that the authour of Seder Olam reckoneth for the *avavismos* of the moon 24. houres, and fixeth the Jewish Neomenia in the beginning of the nineteenth.

There's neither in Seder Olam Rabba, nor in Seder Olam

Olam Zuta any shadow of such a kabbala. He was deceived (I conjecture) by taking ספר למצא מולדות * *liber de inventione neomeniarum & secupharum*, to be part of Seder Olam. Munster (in his *Calendarium Hebraicum*) hath annexed this Treatise to Seder Olam Zuta, & R. Abraham Levita's Sopher Hakkabbala. I find in it (p. 88. according to the edition at Basil. Ann. 1527.) כדאמ' בפ' קמ"ר ד"ה כר" שעות מכסי סיהרא *Quemadmodum inquit capite primo*, Rosch Hashhana, 24. *horis luna absconditur*, 18. *vetus*, & 6. *nova*. Scaliger (*de Emend. temp.* p. 636.) well conjectureth the occasion of this Canon. His words are these : *Sed observandum, si novilunium attigerit horas 18. precise, aut amplius, transferendam esse feriam. Causa in promptu est*, 18. *hora Computi Judaici sunt 24. hora astronomice, hoc est, à meridie. Nam primum novilunium, uti diximus, † Judaice est || hor. 5. 204. ab occasu solis, astronomice, 11. 204. à meridie. Hoc ne doctiores quidem Judei adverterunt: cujus rei ignoratio- ne illud oraculum sciverant.* כ"ר שעות מכסי סיהרא *Viginti quatuor horis luna latet, id est, silet. Sex novella fit, & decem octo fit vetus.*

The Author of the book quoted, *De inventione neomeniarum & tecupharum*, reckoneth (as I have said) for the *apavoids* of the moon 24. houres, and the Neomenia in the beginning of the nineteenth. According to this author the civill yeate used by the Israelites in Canaan, and their forefathers from the creation, consisted of 12. lunnary moneths; but in the third or second, a full moneth was intercalated. In ordinary years (that is, such as were * neither abundant nor deficient) the 1. 3. 5. 7. 9. 11. moneths were full; the rest hollow. An houre contained

dimarius, cavus, sive defecius, plenus, vel abundans. Horum quisque communis est, vel embolismus. Annum fecit abundantem regis nuptias in Marcheseban; deficientem seu cavum, eadem nuptias in Cistis.

* Some have conceived that Munster compiled the Hebrew of that treatise; but in *Epist. nuncupator.* before his Hebrew Calendar, he seemeth to intimate that it had some other author. His words are these: *Deinde astrispermis Hebraicæ & Latine tractatum, qui apud Hebræos de nomenis & quinquiesim inferibitur, &c.* † *De compulo Judeorum novitio loquitur.* || *Novilunium Tobu fer. 2. b. 5. fol. 104.*

* Trip' ex est
genus anni, or-
communis est, vel
on. deficientem

months

† *Epilogismus Syzygiae Judaicae, dierum 29. horarū 12. moment. 793. quæ quid momenta sunt scrupula sexagenaria 44'. 3". 20"*. At verus *Epilogismus astronomicus hor. 12. 44'. 3". 11"*. Differentia, scrup. 0'. 0". 9". *qua quidem tertia in Syzygiis unius cycli solidi ducta sunt scrup. 0'. 35" 15"*. Scalig. de Emendat. temp. pag. 64. || Abarbinel (in Parasch. ב"א אל פרעה) attributeth to Gamaliel what here is given to Simeon, deriveth from him this kabbala.

† 793. a year which had neither moneth nor day inserted, d. 354. h. 8. scrup. 876. For the extent of this moneth he appealeth to R. Simeon, the sonne of Gamaliel. אמר רבן שמעון בן גמליאל כך מקובלני מביית אבי אבא שאין חרושה של לבנה פחות מכ"ט ימים וחצי ושתי ידורח שעה ועג חלקים Dixit princeps || Simeon filius Gamalielis: Sic accepi à domo patris patris mei, quod non renovatur Luna spatia minori 29. diebus, & dimidio & duabus hora partibus, & 73. chelakim.

The Solar year exceedeth the common ordinary Lunar year by d.10. h.21. scrup. 204. had 365. dayes. 6. heures. That the motions of the sunne and moon might be reconcil'd, seven years in the *enneadecaeteris* (or cycle of 19. years) were *embolismai*, viz. the 3.6.8.11.14.17.19.

For the combination of moneths to be intercalated he quoteth R. Gamaliel in the Talmudicall Tractate; *Concerning the beginning of the year*, ותנן ב"ר שנות העבור ר"ג אומר שלוש שלוש שנים שלוש שלוש Et tradiderunt in Massecheth de principio ani annos embolismaeos: inquit, R. Gamaliel: tres, tres, duo, tres, tres, duo. The authour of the book *de Neomeniis & Tecuphis* (now quoted,) observeth, that at the end of the cycle there remained 1. heure, 485. chelakim of the excessse of solar years. In years which have a moneth inserted, Adar is doubled: The first hath 30. the other 29. dayes.

I cannot but take occasion here to correct an error, which hath been propagated by this authour. He concludeth that no moneth but the last could be doubled in *anno embolismaeo* without violation of the Scripture; because

because the moneths there have their order assigned them, (he maketh particular mention of Adar, viz. it is said to be the twelfth moneth) yet acknowledgeth that the first Adar is the moneth intercalated. The last Adar hath been mistaken by some late Writers for the moneth intercalated. Neither may I omit that the Authour praised is inconsistent with himself, as in severall places defining the extent of the intercalated moneth to be 29. dayes, 12. houres, 795. scruples, (which is the quantity of common moneths) yet elsewhere making it 30. dayes. This perplexity is not peculiar to this authour. It's agreed that the intercalated Adar had 30. dayes, yet 29. dayes and 12. houres subtracted seven times from the excesse of the Solar enneadecæteris compared with the Lunar, leaveth but one houre and 485. scruples. What more was requisite to the filling up of 7. intercalated moneths, was subducted (I conjecture) from the houres and parts of houres by which lunar years exceeded 354. dayes.

The 12. houres of each lunar moneth above 29. dayes, multiplied by 12. make 6. dayes, which are disposed of each year *in 6. full moneths. The scruples of a moneth besides complete dayes and houres, viz. 795. multiplied by 12. make 9516. that is, 8. houres, 876. scruples. Some tell us that dayes were intercalated severally in second moneths of years, viz. Marcheschvans, accordingly as 8. houres, 876. scruples, by which ordinary lunar years exceed each of them 354. dayes, to be digested into severall years, required. But part of them, (as I said) seem to have completed intercalated moneths. According to the authour before quoted, Marcheschvan, which is naturally an hollow moneth, is sometimes made full, and Cisleu which is natu-

* The 30. day of a full moneth is *יום מלא* viz. The beginning of an hollow moneth hath two dayes, the 30. of the moneth preceding, and the day following. Abarbinel upon Exod. 12. saith of the moneth mentioned 1. Sam. 20. 17.

כאֲתוֹ חֹרֶשׁ שְׁנֵי יָמִים שֶׁל רֹאשׁ חֹדֶשׁ כַּמְהַנְנוּ *fuere in illo mense dies bini capiti mensis secundum consuetudinem nostram (id est, hodiernam.)* I cannot doubt, comparing this sentence with Jonathan Ben Uzziel's paraphrase, and R. Isaiah's marginal Comment upon the 1. Sam. 20. 17. but that Abarbinel's two dayes of the Beginning of the moneth, were the last of a full moneth, and the first of an hollow moneth.

rally a full moneth, is sometimes made hollow, by reason of translation of feasts.

What some other writers deliver about the Epocha of the Jewish moneth, by it self much perplexed, is extricated from difficulty by what I have produced out of the book *de Neomenia & Tecuphis*. Among severall Hebrew and Latine authours, who expresse themselves in this point alike, I shall make choice of Abarbanel for an instance, but shall explain likewise what he thought concerning times before the Exodus.

He affirmeth (*in Parafch.* בא אלפרעה) that each nation before the Exodus determined the beginnings of their moneths by computation, not by the phasis.

2. That the Israelites and their forefathers before the Exodus, used the civil moneths and years of the nations amongst whom they conversed.

3. That God on mount Sinai determined, what moneths, and years, and neomenia's the Israelites should afterward observe.

4. He seemeth to conceive that neither they, nor any nation had exactly the same in any times preceding.

5. That the Israelites were determined to a set computation of dayes, and houres, and scruples, according to which they ordered their moneths, and years, but yet that the phasis was not neglected.

אין ספק שנאמר למשה באותה שעה דרך קירוש החורש על פי הראייה ודרך קירושוע פ' החשבון ושורשם להוציאו מהם כי תורתנו קשורה בהלכה למשה מסיני Non dubium est, quin tunc temporis monstrata fuerit Mosi via sanctificationis neomenia ad phasin, & via sanctificationis ejus secundum rationem computi, & regula ad deducendum illam ex iis, quia lex nostra ligata est in traditione Mosi e Sinai.

The houre or time which he pointeth at in these words (באותה שעה) was that in which God first commanded that Nisan should be the beginning of moneths. So much is clear from what immediately precedeth; but also toward

the

the end of his Comment upon Exodus 12. 2. he affirmeth that the accompt to be used by the Israelites, was delivered to Moses by word of mouth, that he might transmit it to the great Sanhedrin, and that it began to be observed in Egypt. It's manifest he thought the same accompt was again enjoined on mount Sinai. Five moneths (saith he) are perpetually full (each of them of 30. dayes,) five perpetually hollow (each of them of 29. dayes) and two moneths, *viz.* Marcheschvan and Cisleu sometimes have each of them 30. dayes, sometimes each of them but 29. dayes. He affirmeth that the neomenia (or beginning of the moneth) was fastened by computation from the dayes of Moses to Antigonus; and that Antigonus his two scholars Sadoc and Baitus (ring-leaders to the sect of the Sadduces, whom that faction of the Jews, which are now called Karites, succeed in most of their opinions) first taught that the beginning of the moneth ought to be ratified by the phasis. וחוצרכו חכמי הרור להכחיש רנריחם
Et coguntur sapientes (istius) seculi retractare verba sua.
What I have quoted, intimateth that Sadoc and Baitus prevail, that the phasis should be generally received for the epocha of the civil yeare.

R. Gamaliel (he saith) had shapes of moons upon his wall, in order to the instruction of his scholars, and the sectatours of Sadoc and Baitus. The times of Jewish festivalls (according to the same authour) were determined by by the Sanhedrin; but according to computation, not according to the phasis. Whereas the appearance of the moon is obvious to the sense of any private persons, he conceiveth this office of defining the time of the neomenia, and the ordering of the yeare, to have been so mysterious, that a * schechina was necessary for the direction of the judges. He insinuateth that the Karites violate that precept which forbiddeth to adde any thing to the Law. They begin their moneths, according to some private tradition, by the phasis (I represent Abarbinels sense) with-

* vide p. 39.

עובדים על
כלל יחד
או יחדים
mis:traditione
(hominis) pri-
vati, vel pri-
vatarum.

† According to Eliah Ben Mofeh, the Karites grant that foure full moneths may be conriuous.

out warrant from the written or traditionall Law, and dimettrally againſt a Kabbala which Moſes received on mount Sinai. He condemneth their other cuſtomes about the ordering of their moneths or years; that they ſanctifie the neomenia when there is no phaſis, that when the moon appeareth not for foure moneths together, they make three of them full, and one hollow, that they admit not of any other reaſons of moneths to be intercalated, beſides that Niſan may fall in Abib.

What I have quoted out of Abarbinel, aſſureth us that he believed not that the phaſis was the beginning of the Hebrew civill moneth, unleſſe accidentally, to wit, as it happened in that time which began the civill moneth according to computation. I ſhall now extricate his doctrine from a grand difficulty, which unleſſe it meet with candid interpreters, will be conſtrued into a contradiction.

The queſtion is this: How can קירוש החדש על פי הירושו על פי החשבון conſiſt with הירושו על פי החשבון? How can the neomenia be ſanctified both by the phaſis, and by computation in the ſame civill accompt?

Anſw. The word *kidduſeb* in the ſentence quoted out of Abarbinel, hath two ſignifications. As it hath reſpect to הירושו the Phaſis, it importeth * ברכה *benediction*; but as it's related to החשבון it is the ſame that כביעה *ſanction*.

In מולדתו ותקופות ספר למצא מולדתו ותקופות Adam bleſſed the moon when he firſt ſaw it; but the moneth began ſix houres ſooner. The determination of the Neomenia to this or that time (called קביעת החורש) by Abarbinel is referred to computation: but he ſeemeth to have thought that the moneth was conſecrated at the Phaſis, if the moon appeared in due time.

* *Judei hederunt lunā ſignum viſū aſſihibent hanc benedictionis formulam:*

כִּסּוּסֵנוּ
תָּחֵל לָנוּ
לְכָל
יְשָׁרָא

אֲנִי וְעַמִּי
אֵלֶיךָ יְיָ
אֱלֹהֵינוּ
אֵלֶיךָ יְיָ
אֱלֹהֵינוּ

Idem faciunt & Muhammedani, quævis neomenias ex ſcripta indicare ſolent. † קירוש est preparare & קביעת החורש fixio neomeniæ quædam menſis eſt præparatio: ſed & kidduſch, quod benedictio, ſeu conſecratio, cum ſanctione & initiatione non raro conjuncta ſit, tranſitu facili & hanc & illam ſeorſum denotat.

The knot may be otherwise loosed, perhaps more agreeably to Abarbinel's mind. He might by *Kiddusch Hachodesch ngbal pi hareijab*, mean onely that the epocha of their civill moneth was so ordered by computation, that it was wont to fall out at, or near the time of the Phasis. He saith that in Sauls time, **היו נהגים כל ישראל לקבוע החדשים על פי החשבון והסכמו עם הראייה**: אבל החשבון היה העיקר: Those who hold that the Jewish moneth anciently began with the 19. houre after a conjunction, sometimes say that it began at the Phasis, meaning that it began much nearer to the Phasis, then to the conjunction.

I shall now explain how these authours may be reconciled to themselves, who make the Hebrew moneths of the same quantity with Synodicall, yet affirm that in common ordinary years (that is, such as were neither *embolismai*, nor *abundantes*, nor *deficientes*) they were alternatively full and hollow. They speak of the Hebrew moneths according to a double acception; *viz.* as they import distances which the Hebrews conceived equall with those of conjunctions next one another; or as they denote moneths founded in such as were for their quantitie the same with synodicall. This sort may properly, and the first sort tropically, according to the opinions of the same authours, be said to have been the ancient Hebrew moneths. The first kind of moneths are the adequate matter of the other, which were alternatively full and hollow, from the æra of such accompt.

The Hebrews (as the same authours conceive) endeavoured that their civill moneths and years should maintain correspondency between the motions of the sunne and moon. The סדר העבור *secretum computi* (for העבור *intercalatio*, here by a Synecdoche is the same that החשבון *computum*) which the Hebrew Doctours so much mention, especially aim'd at this mark. 'Twas requisite that they took notice of the motions of each luminary, that

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they might fildy digest them into their civill moneths and years.

Epiphanius in his 51. Heresie (intituled *ἀνθήτων*) reporteth that the Jews in our Saviours time used a double cycle, a lesser of 14. years, a greater of 85. years. Simple years, that is, such as had nothing intercalated, contained each of them 354. dayes, and foure houres, such as were $\frac{1}{3}$. of the *πυρρηνέμων*. In each Tesseradecaeteris five moneths were intercalated.

The greater cycle according to the Chetib in Epiphanius, contained 85 years. One moneth, (besides the five of each lesser cycle) was intercalated in the 85. year. Their civil years ought to reconcile the motions of the sunne and moon, as farre as they conceived it possible, within the compasse of the greater cycle. Some perhaps attending that Cyrill maketh mention of a cycle of 84 years used by some Christians, or regarding the proportion between 84 and 14 (the number of years in Epiphanius his lesser cycle) which is exactly sextuple, have derogated a yeare from Epiphanius his greater Jewish cycle. The Jews (saith Epiphanius) in 85 years intercalared 32 moneths, * *Οι τρεις μηνες εν ταυτην τονδε χρονω, ειναι ον ε παρ ημεραν δυ ωρας εν μηνι.* eleven houres here are $\frac{11}{24}$ of a day. Their intercalations, according to Epiphanius, in their greater cycle exceeded a due measure by the space of two dayes and two houres. The Neomenia of Nisan in the 86th. year, was protruded two dayes by the default of their cycle. But the 27 dayes and 22 houres might be compleated into a moneth, by the excessse of Lunary years above 354. dayes, 8. houres. The measure of the Lunar year according to our Hebrew Doctours is 354. dayes, 8. houres, 876. scruples. Those who had the managing of the Jewish accompt, might conceal from the vulgar the 876 scruples which were to 354. dayes, 8. houres, the complement in the lnnar year, yet opportunely intercalate them.

Epiphanius (in *Hæres. Audianorum*) attributes to the

* Petitus thus readeth the end of Epi-
phanius his paragraph
touching the
Jewish cycles.

the Jews beyond the destruction of Jerusalem, a cycle of eight years.

Africanus in Hierome (upon Dan. 9.) and in Eusebius, *Demonstrat. Evangel. lib. 8.* assigneth to the Jews for the same times, a cycle containing the same number of years.

To explain the measure of years exhibited by Africanus, or Epiphanius, will nothing promote my purpose.

There's much controversie (as I have shewed) about the accompt which was used by the Israelites, between the Exodus and the destruction of Jerusalem.

The Talmudists uncertain accompt is exhibited in R. Jehuda's *שנה השני*, but *how long*, and *when* it was used, are not there expressed. These circumstances are determined by Maimon, in the Tractate *Kiddusch Hachodesch*. The place is noted by † Petavius, and others who have been conversant in this subject. Maimonies suffrage for the uncertain accompt, addeth (I confesse) nothing to the authority of the Talmud, if his information was from thence wholly propagated to him. Scaliger believeth that the phasis, as oft as it was had when it was expected, was the epocha of the jewish moneth, from the Exodus till the *era can- stratum*.

† See Scalig.
in Canon. Isa.
pag. 1. 3. c. 6.
Petavius de
doctrina temp.
lib. 2. & in E-
piphani. ad
Heres. Alogor.
Samuel. Petrit.
Eclog. Chrono-
log. l. 1. c. 3.
& 8.

Abarbinels opinion (as it's clear from what I cited out of him) is almost diametrically opposite. Some Hebrew writers hold, that the Israelites used a cyclical accompt (the same which they now use, or one a little differing) throughout the whole time which they inhabited the holy land.

¶ Lydiat objecteth against Epiphanius, his satisfaction about the Romane Consuls, and that in *Heres. 70.* (viz. *Audianorum*) he speaketh of the Paschall cycle of Christians, as if generally it had been *Orthodoxis*. Epiphanius might farre more venially attribute any cycles to the Jews who lived in our Saviours time, which were forged by some private person, and never publicly used by that nation.

¶ *Epiphanius de
vitiis quatuor
seculi cap. 16.*

† *Vide Samu-
el. Petium
Eglog. Chronol.
lib. . . cap. 14.
Lydyat Tract.
de variis an-
norum formis,
cap. 16.*

I may adde, that Epiphanius might perhaps pronounce of the Jews who lived before the destruction of Jerusalem, † by the practises of some of that nation in the present age. He lived after Hillels edition of the Jewish accompt. Hillels accompt if the houres and scruples by which Lunar years exceed 354. dayes, wont to be inserted before they exceeded a day, in some intercalated moneth, or in Marcheshvan, be reserved (part of a day excepted, which might be disposed of before or after the moneth intercalated in the end of 85. years) till they become a moneth, differeth onely in some inconsiderable circumstances from that of Epiphanius. The Jewish accompt explain'd by Munster in his *Calendarium Hebraicum*, and by Scaliger *de emendat. Temp. lib. 7.* is Hillels. Scaliger (*de emend. temp. lib. 2.*) is angry with those who make it as ancient as the Creation. There's frequent mention of this accompt in the Hebrew Doctours. Some seem to believe that it began in Paradise: others are misconstrued into the same error by late writers. R. Abraham Zacuth informeth us, that Hillel composed it. Former ages made way for it. Hillel (as the same authour witnesseth) *ordinavit computum secundum tecupham Rabbi Ada*: And Adá imitated Samuel Jarchinai, (and || Jarchinai probably some more ancient.) They differed not considerably from one another.

אברהם התוכן הנרול הירוע עין
בכל החשבונות הקדומין ככרי
ארכע מאות שנה על לקוח הלכנה
והנביל שעות חלקים רנעים רקים עד
שכלל חשבוננו היה מכוון עם חשבון
ר"ל כמרת: חדש ירחי שהוא כ"ט
אזכרתי *Hipparchus ille Astrologus summus
celeberrimus speculatus est Epilogismos antiquos
ab annis propemodum quadringentis super dissec-
tus luna: terminavitq; boras, scrupula, momenta,
et minutias: adeo ut summa rationum ejus conve-
niens sit rationibus doctorum nostrorum felicitis memoria in modo mensis Lunaris, qui est 29. 12.
793.* Some of the Jews ancients then Jarchinai, approved this measure of the Lu-
nar moneth.

השעה ותפ"ה חלקים
הנותנים בכל מחזור לדרת
שמואל כירוע לבעלי העבור
הוא רב ארא חלק אותה
השעה ותפ"ה חלקים ע"י
הכמה החשבורת בין ע"י
הקופות שכלל מחזור אשר
מפני זה חלק כל חלק לע"י

חלקים

חלקים שניים וקרא להם רנעים והגיע לכל תקופה
ותרופה מעד תקופת המחזור כ' חלקים מ'ה רנעים
Horam & quadraginta octoginta quinque scrupula ex-
currentia in omni cyclo e' sententia Samuelis; ut constat
omnibus autoribus computi, is Rab. Adda illam horam;
& quadraginta octoginta quinque scrupula distribuit per
scientiam fractionis Arithmetica in omnes septuaginta sex
tecuphas, quae sunt in cyclo; adeo ut unumquodque scrupu-
lum divideret in septuaginta sex scrupula secunda, quae
vocavit momenta, & singulis cycli tecuphis competunt
viginti scrupula, momenta quadraginta quinque.

לפי חשבון רב אר"י יכלו שנות החמה עם שנות
הלכנה בכל מחזור ומחזור בצמצום גמור כלי שום
יתר או חסור אפילו רגע אחת *secundum rationes*
Rab. Adda desinunt anni solis cum annis lune in singulis
cyclis aequatione absoluta, sine accessione aut decessione,
vel unius momenti.

The years in which seven moneths within each lunar
cycle were intercalated, were according to R. Adda the 2.
5. 7. 10. 13. 15. 18. The accompt which the Jews now
use, was attributed to R. Hillel, because he altered R. Ad-
da's astronomick computation in some circumstances.

Hillel endeavoured to reconcile R. Jarchinai and R.
Adda. † The Jews, before it was decreed by their great Se-
nate, that R. Hillels accompt should be generally used un-
till the dayes of the Messias, some of them computed their
affairs by R. Sam. Jarchina's astronomick accompt,
† others by R. Adda's: some retained the uncertain accompt
used before the destruction of Jerusalem. R. Hillel went
in the middle way between Jarchinai and Adda, yet was
not able to reduce the Jews to uniformity.

Jose Ben Chilpetha in Seder Olam Rabba, Nachman in
Bereschith Rabba, and Jarchi upon the history of the de-
luge, affirm that moneths in the Primitive world were one
full, another hollow. Each of these quereth R. Eliezer for

† See Scalig.
in Canon. Isa-
gog. lib. 3. c. 6.
Petit. Eclog.
Chronol. l. 1.
c. 15. & 16.

his opinion. R. Jose, and Rabba Bar Nachman were an-
cienier then Hillel, the Founder of that accompt which the
Jews now use. Hillel (in that place of Juchasin which I
before quoted) היה בשנת ה'רע לשטרות *fuit anno*
670. contractuum. Hic annus (saith Scaliger) *erat 358.*
Christi, annis 14. post ordinationem, qua incidit in annum

* 344. We can easily believe that the authour of Bereſhith
Rabba, &c. was ancieinter then Hillel, though they were
for some time contemporary; and that Nachman had writ-
ten at least Bereſhith Rabba before the publishing of Hil-
lels cycle. R. Abraham Zacuth affirmeth that Hillel lived
in the time of Abhai and Rabba. Rabba is Bar Nachman,
and Abhai one who was educated by him, and adopted his
sonne. R. Bar Nachman (according to Buxtorf and Al-
stedes) flourished about the yeare of Christ 300. R. Jose
and Nachmanides, &c. sith there's no ground for their opi-
nion in sacred Scriptures seem to have attributed to the
times before the exodus, such civill moneths, and such a
form of years, as themselves esteemed most absolute; or
else to have thought some astronomically accompt approved
in later times to have been propagated from the civill use
of times most ancient. It's probable enough that some
later writers, whether Jews or of any other nation, might
understand what maxims were delivered by authours
more ancient, touching the Hebrews astronomically or civill
accompt of present ages, to be spoken of the civill accompt
of ages preceding. Any one perceiveth that the Astro-
nomically accompt, whether publick or private might as
easily be mistaken for the Civill of the same age.

Besides that there's no *vestigium* in Rosch Hasscha-
nah of that conceit concerning the beginning of the
19. houre after a conjunction, nor yet of the Canon
touching the number of moneths intercalated in the
cycle of 19 years, it's obvious to perceive from what
hath been spoken, that the same might be propagated
from authours of undeniable credit, and ancieinter then

R. Je-

* So we must
reade him.
354. is σφαλ-
μα τυπογραφι-
cum.

R. Jehudah, who compiled the *Mischna*, yet not inferre that the *Phasis* was not the Epocha of the Jews civill moneth.

That I may further explain what I have spoken touching the occasions of false opinions about the ancient Jewish yeare, I shall adde somewhat concerning severall accumps coexistent.

† Petitus affirmeth that the Jews had besides their accump by the *Phasis*, a cycle of 8. years, such an one as suffered not the Pascover to prevent the Equinox, which they retained till the 107. yeare of the Christian Æra; that then an Octaeteris of a new stamp succeeded, which could not so well *tueri fines anni*. Epiphanius (he saith) was deceived, as supposing the latter cycle to be the same which was observed in the yeare of Christs passion. Epiphanius besides the double cycle which he attributeth to the Jews in his 51. Heresie, maketh mention of an Octaeteris in the Heresie of the Audians, according to which the Pascover sometimes happened twice within the compasse of a yeare, that is, no vernall equinox interceding. That the Jews erred this errour about the time of the Nicene Council, is witnessed in an epistle || written by Constantine to the Bishops who were absent from the Assembly at Nice.

Ἐκείθεν τοίνυν καὶ τότε τῷ μῆνι τῷ ἀλδιδναυ ὅχ ἑρῶν, ὡς αὖ καὶ τὸ πλεῖστον αὐτῶν παρανομίας ἀπὸ τῆς περιεκόσμου ἡμεροδότησεως ἐν τῷ αὐτῷ ἔτει διέπερον τὸ πᾶσα ἐμπλαῖν. This place and that in Epiphanius (*Heresf.* 70.) were not happily interpreted by Scaliger, who taketh occasion hence to conjecture that the Jews when their *plenilunium Paschale* came before the vernall intersection, kept two Pascovers in two moneths which were continuous, *viz.* one in the first, another in the second moneth.

† Eclog. Chronol. l. 1. c. 4. & 14.

|| Apud Theod. Hist. Eccles. lib. 1. c. 10.

According to Epiphanius, our Saviours last Pascover fell into the last yeare, (to wit, the 85.) of the Jews greater cycle. And he with the vulgar Jews, kept the Pascover according to the cycle of 8. years; but the Scribes and Pharisees

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risees who were (בעלי סדר העבור) according to their *ogdoecompentacteteris*, in which they intercalated two dayes *supra rationes lunares*. The more mysterious account was not imparted to the common people. The Scribes and Pharisees also added to the two dayes mentioned *ἡμέραν μίαν ὑπερβατον δι' ἡμερίαν*.

I cannot consent to Epiphanius, that in times so ancient the feast of the Passeeover anteverted the vernall equinox. That according to the doctrine of the Karites, it was provided by intercalations that the Passeeover should fall in Abib, is confirmed by Eliah Ben Moseh, and * Abarbinel.

* Upon כח
אל פרעה

ἔσθ' ὃ τὴν πρῶτον τὴν Ἑβραίων μῆνα πάλιν ἰσχυρίζονται εἶναι, παρὰ τὸν νόμον τὸν ἐν αὐτῷ μαρτυρούμενον. (Euseb. hist. Eccles. l. 7. c. 32.) *sunt etiam quaedam velut regula ac preceptiones in libro qui inscribitur Enoch, qua declarant primum mensem apud Hebraeos circiter aequinoctium esse.* The Talmudists deny that the equinox was later then the 15. of Nisan. Josephus affirmeth (*Archaeolog. Judaica lib. 3. cap. 10.*) that on the 14. of Nisan the sunne was in Aries. The Agathobuli, instructors of Aristobulus, one of the Septuagint (in Anatolius prayesd by || Eusebius) transmitted to posterity this Canon, *ἵνα τὸ διαβαθίσαι, εἴναι ἐπὶ τῆς ἀπρίας μετ' ἰσχυρίαν ἑαυτοῖς*.

|| Hist. Eccles.
l. 7. c. 32.

To these adde Aristobulus and Anatolius. According to these witnesses, the sacrificing of the Passeeover, or 14. of Nisan was not regularly sooner then the vernall equinox. Many learned Authours have concluded (but by what Logick I cannot divine) from that place in Josephus and this in Eusebius now cited, that the 14. of Nisan ought to fall upon the vernall *ἡνυχθήμερον*. Had I the faculty of wondering, I might here take occasion to exercise it. *τὸν δὲ μέσχα ἑορταῖς, δὲν πάντος μετ' ἰσχυρίαν ἀγάζει*, is the summe of these authorities. *ἰσχυρίζονται τὴν ἡμέραν* in Aristobulus his testimony is *ἀπὸ διαβαθίσαι*, 12 of the Zodiack, viz. Aries or Libra. By the suffrages of this authour and Josephus, the Passeeover was celebrated whilst the sunne was in Aries.

Anatolius

Anatolius affirmeth that in the first yeare of the enneade-caeteris, the Passeeover was celebrated on the first day of the first moneth. Perhaps he conceiv'd that to be the *ρχθι-μερον* which had day and night equall. If so, yet his expression implyeth that the Passeeover might fall out otherwise in other yeares of the cycle. As the testimonies produc'd by Anatolius, limit not the immolation of the Passeeover to that *ρχθιμερον* in the Spring, which had day and night equall, so neither do they exclude it thence. *Μετ' ἰσχυρίας* may be interpreted by *μετὰ τὸ ἀρχὴν τῆς ἰσχυρίας*. They seem to mean that the sunne was in Aries at the immolation of the Passeeover. The intention of the Passeeover is resembled by the time, at which it was observed.

* Some texts of sacred Scripture in which it is said, *On the fourteenth day of the first moneth at even, is the Lords Passeeover*, were perhaps to Josephus, the Agathobuli, Aristobulus, &c. an occasion of attributing to the 14. of Nisan, what the Talmudists say of the 15. viz. that it cannot be sooner then the vernall *ἰσχυρία*. * Epiphanius himself informeth us, that the Christians in the Primitive times judg'd that the Passeeover ought not to be kept before the equinox. They conceiv'd that the equinoctiall was (*ῥῶσσι, seu δίσκῳ θεῷ*) by divine appointment the partition of yeares. They supposed that the Passeeover ought to be celebrated in the first moneth. But moreover their reason doth not conclude those who are southerne to the equator. If the entrance of the sunne into Aries, be the naturall beginning of the yeare to us, then the entrance of the sunne into Libra to them.

* Exod. 11. 18.

Levit. 23. 5.

Numb. 28. 17.

* In Hæres. Audianorum, seu 70.

Petavius in severall parts of his works expresseth himself to be of opinion, that the Jews whilst they inhabited their own countrey, regarded a cyclicall accompt; yet approveth Maimonides his doctrine touching the uncertainty of the Jewish civill moneths. The Synedrion (as Maimonides teacheth us in his *Jad Chazaka*, in the Tractate *Kidusch Hachodesch*) if there came no witnesses of the Pha-

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sis on the 30. day, (reckoned from the last neomenia,) by intercalating a day made the moneth full, or of 30. dayes, and decreed that the 31. day should be the epocha of the next moneth; but if after foure or five dayes, or at the end of the moneth (Nisan and Tisri being excepted) it were confirm'd to them by sufficient testimonies, that the moon had been seen at her time (*viz.* on the 30. night) they began to reckon the 30. day the beginning of the moneth. Petavius upon Epiphan. (*ad hares. Alogor. p. 183. & 186.*) imputeth the Scribes and Pharisees celebration of the Passeeover after our Saviour's with his disciples, to the Senates ill managing of their uncertain accompt. What Petavius seemeth to suspect in particular, *viz.* that the moneth was new moulded, the epocha being cast backward to the 30. day, שבאו עדים רחוקים ורעירו שראו ארץ החורש במוננו *quia venerunt testes longinqui, ac se lunam suo tempore prospexisse confirmaverunt;* should rather (as we easily discern) have occasioned the Sanhedrins, observing of the Passeeover before our Saviour, then (what he conceiveth) *vice versâ*. He supposeth that our Saviour judg'd it more convenient, that the epocha of the moneth, though for want of information it was unduly fixed, should be *rata & grata*, rather than the *erratum* should cause a new edition of the moneth.

Petitus conceiveth, that the Jews before the Halosis of Jerusalem had a cycle of eight years; and in the same times their accompt according to the phasis. The Talmud and Maimonides represent them so well skill'd in Astronomy, that they could disprove false witnesses of the phasis, who fail'd in circumstances, the posture and figure of the moon, and likewise by intercalations accommodate their uncertain moneths to the motions of the sunne and moon.

What Petitus (occasioned by Epiphanius his *ἀντιπαρὰ* in the year of our Saviours Passion) quoteth out of the third chapter of that famous Treatise in Maimon. his *Jad, Kiddusch Hachodesch*, suggesteth an accompt of the disse-

difference between Christ and the Pharisees about the time of the Passeeover, much to be preferr'd before that given by Petavius. The words are these: ואם הוצרכו ביר לחניה

החדש זה מעובר כשהיה קודם שיבאו העדים אל מניחין זה הוא שאמרו מעברין את החדש לצורך

The sense of the place is sufficiently expressed by Petitus in these words, *Non defuerunt tamen veteribus Magistris, qui docerent, si opus esset mense dierum triginta, iudicium confessum, quamvis testes dicerent se vidisse primam lune visionem nocte tricesima, non tamen retexuisse mensem, neque Neomeniam statuere eo die tricesimo, qui intercalatus fuerat.* Some of the Hebrew Doctours affirm, that the great Consistory, although they were certified that the moon was seen on the 30 day, sometimes for necessary reasons permitted the Calends of the moneth to remain as before their information. It's not improbable that by such a method they should provide that the Passeeover prevented not the equinox. Gerardus Joannes Vossius (in his Treatise *De Tempore Dominica Passionis*, so oft. cited) thinketh that our Saviour approv'd not this reason of a day to be embolis'd. Abarbinel (in his Comments upon Exod. 12. 2. so oft. quoted) telleth us, *That the embolisations of years, & sanctions of the beginnings of moneths, are prerogative to the great Senate, and that what they do, is according to the Law, and what the Law saith, 'Thou shalt not*

adde thereto, nor diminish from it, is not spoken but as before the vulgar, that they innovate not above their understanding, nor exalt their wisdom above their skill in the precept, as do the Karites; but that we should hearken to the Prophets, and Priests, and Judges, as who are help'd by a Schechina.

* Deut. 12. 32.

הכרים אשר באלה בעיבור השנים וקביעות החדשים היו תלויים ביד הגדול ומה שהם עושים על פי התורה ומה שאמרה התורה לא תאסף עליו ולא תרע ממנו לא נאמר אלא כנגד ההמון שלא יחדשו משכלם ולא יתחכמו מדעתם כמדות כמו שעושים

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שְׁעוּשִׁים הַקְּרָאִים אֵלָּא שְׁנִשְׁמַע לְנִבְיָאִים וּלְכַהֲנִים
וּלְשׁוֹפְטִים לְפִי שְׁהֵם נִזְוִרִים כְּשִׁכְנָה:

The sentence meriteth to be made publick. The School-men say, God can dispence with the materiality of any precept in the Decalogue. the three first excepted.

The Israelites understood by the Prophet Moses, that God had sign'd them a dispensation for the spoyling of the Egyptians. God by his Prophets and Apostles added other sacred Scriptures to the Pentateuch. These were enabled by a Schechina. The high Priests gave answers by Urim and Thummim. I cannot doubt but God oft by a Schechina taught the Senatours judgement. But neither can I believe that divine assistance and infallibility were entayl'd upon the Sanhedrin. We are sufficiently inform'd that it was otherwise in our Saviours time. It's credible enough that our Saviour, if the moon appear'd at her time, and the time of her appearance ought to be counted the beginning of the moneth, would give notice of the Phasis. The Sanhedrin perhaps neare the time of our Saviours passion, might refuse due testimonies of the moon's appearance on the 30. day; or else judge it necessary that a day should be inserted.

Lastly, the Karites (as Abarbinel witnesseth) have a cycle of 19. years, to which by embolismes they conform their uncertain accompt.

I may here opportunely give notice, that Maimon. in his interpretation of the first Perech of Rosch Hasschana in part excepteth Elul and Tisri from the rules of their uncertain accompt. *עַל יוֹצֵאֵין עַל*
נִסֵּן מִפְּנֵי הַפֶּסַח עַל אֵב מִפְּנֵי הַתְּעֵנִית עַל אֱלוּל מִפְּנֵי
רֹאשׁ הַשָּׁנָה עַל תְּשֵׁרִי מִפְּנֵי תִקְנַת הַמִּזְבֵּחַ עַל כֶּסֶל
מִפְּנֵי חֲנוּכָּה וְעַל אֲדָר מִפְּנֵי הַפִּזְרִים וְכִשְׁהִיָּה בֵּית
הַמִּקְדָּשׁ קִיִּים יוֹצֵאֵין אֶף עַל אִיָּר מִפְּנֵי פֶסַח קָטָן

Thus the Mischna of Rosch Hasschana. Messengers were sent out from Jerusalem (the seat of the great Senate)

to give notice of the neomenia of Elul to those who were distant, that they might observe the beginning of the yeare at due time. Maimonides commenteth upon this part of the text in these words : ואמרו על אלול כפני ראש השנה כי אלול על הרוב עשרים ותשעה יום וכשירעו ראש חרש אלול ידעו ראש חשנה ברוב חשנים

Et dixerunt, propter Elul ratione principii anni, quia Elul secundum multitudinem viginti & novem dierum; & unde cognoverunt initium mensis Elul, inde cognoverunt initium anni in numero (sen computo) annorum. The modus of the moneth Elul was certain, (viz. 29. dayes) and consequently determined the beginning of the moneth following.

It may be objected that messengers were sent to give notice of the neomenia of Tisri, that the solemnities of that moneth might be observed in their due times, Maimonie's comment upon the Talmudicall tradition, will extricate us from the difficulty. והיו יוצאין על תשרי לידע ראש השנה באמת לפי שאי אפשר שיחיה אלול שלשים יום *Et egrediuntur propter Tisri, ut notum faciant initium anni verum, quia fieri non potest Elul triginta dierum.* The beginning of the yeare (as we see) was twofold; one (ברוב חשנים) *in computo annorum*; another (באמת) *in veritate*. The 30. day from the Neomenia of Elul, if the moon then appeared, was the beginning of the yeare, both *berobb hasschanim*, and *beemeth*: otherwise onely *berobb hasschanim*, and the next *beemeth*. When these beginnings of the yeare fell on severall dayes, the feasts in Tisri (the *Rosch hasschana* it self must needs be excepted) were reckoned from the later, which was in truth the beginning of that moneth, not from the other which was the first of Tisri by dispensation, in regard of the Jews distant from Jerusalem. It was provided by this dispensation, that the beginning of the yeare might be celebrated by all the Jews on the same day. We see that Messengers were requisite for the ordering of the festivalls in Tisri, besides those

who gave notice of the neomenia of Elul. It's clear from what hath been said, that one and thirty dayes might possibly intercede between Elul and Marcheshvan, to wit, when the Phasis was neither the Epocha of Tisri, nor of Marcheshvan.

If such an uncertain computation as hath been spoken of, obtained for any segment of time, we cannot by knowing the number of Jewish years, comprehend the distance of events between which it interceded. Scaliger, though he affirms that the Jews used the Syro-Macedonian moneths and years, after the Seleucidæ had power over them, till the 344. year at least of the Christian Æra (and so contradicteth Maimonie before quoted); * denieth not but that in times more ancient, Epocha's of moneths, were perhaps such as are exhibited in the Talmud, and in Maimonides.

Such an accompt should derogate much lesse from the certainty of Chronology, were it confin'd to the times on this side the Nabonassarean epocha, (which according to Ptolemy, preceded the death of Alexander the great, 424. years, Augustus Cæsar, 719.) then if it be cast backward into ages nearer the creation, Ptolemies history of Astronomickall observations compar'd with the times of events upon earth, and the histories written by Diodorus and Josephus, (and downward from Gyges king of the Lydians) Herodotus, Thucydides and Xenophon, inform us better in order to the applying of some things, which came to passe between the beginning of the reigne of Nabonassar & our Saviours nativity, mentioned in authentick or Ecclesiasticall scriptures, to years, moneths, and dayes in periodicall accompts, then do any humane writers about times preceding.

I may here seasonably take occasion to demonstrate, that knowledge of the postures of the starres at any distance backward from the present instant, together with the history of Astronomickall observations, cannot enable us to assigne to all remarkable events, their distances from the time

pre-

* *De emend.
Temp. lib. 2.
pag. 105.*

present, or from the creation. Scarce any events mentioned in Scripture, above Nabonassar's Epochs, are characterized in ancient writers by perfect conjunctions, or any aspects of any starres, or by the observation of either of the equinoxes, or solstices, or by eclipses. The parades attributed to times nearer the present age, are reported to us some of them (that I may not suspect the skill or credit of those who profess themselves to have observed any of them) by those onely who by many centuries succeeded the events to which they are applyed, and to whom they were perhaps transmitted onely by unwritten traditions.

Moreover, such remarkable accidents are by ancient historians, whether sacred or humane, almost wholly referred to civil years, months, and dayes (few of them, if any, apprehended the true measure of the solar year,) we cannot measure their distances from the creation, or from any time downward, unlesse civill times interceding be known to us, as well as the motions of celestiaall bodies, and events or parts of civill times thereby characterized.

Were we sure that any event fell out, when the sunne or when the moon was eclipsed, we might probably discover a false distance assigned it, from the time presents, or if the space of time on this side the event be certain, from any time beyond it, but cannot by mere skill in the circumsolutions of the starres attain to so much as a probability of the truth. Our discovery of a false distance given (as I said) is but probable. It's possible that the whole space between two eclipses of either of the Luminaries may be unduly added, or substracted; likewise that a time may be assigned to the eclipse and to the event thereby characterized, in which an eclipse was possible, but not necessary.

That I may return whence I have digressed, Scaliget changeth his note *Canon. Isag. lib. 3. cap. 6. Et certe major pars priscorum Judaeorum (in ea sententia est, quod ה'ו מקדש'ו על פי הרמ"ה* sanctificabant neomeniam secundum visionem; & testibus jurantibus se vidisse lunam

The uncertainty of Chronology.

carminatam, statim iudices clamabant (מקדש מקדש) , sanctificata est, sanctificata est (neomenia). Sanctificare (neomeniam) is here with Scaliger the same that sancire, as it's clear from what followeth.

Saul and Jonathan and David (1. Sam. 20.) knew that the next day should be the new moon, yet could not divine that the moon should appear in the night following. Their knowledge might be merely conjecturall; or they might be certain that the morrow should be the new moon, because their expectation of the phasis was frustrated in the night preceding.

My purpose is satisfied, if (as Abarbinel seemeth to acknowledge) the sanction of the Neomenia by the Phasis began to be used publicly in the times of Sadoc and Baithus. But moreover, those authours who affirm that the Jews alwayes used a cyclicall accompt, are so many, and so much differ in their opinions, that although the uncertain accompt testified by the Talmudists and Karites, was quite expunged, we should remain doubtfull about sacred Chronology.

I cannot believe that the phasis of the moon was, as the Karites affirm, the epocha of the moneth in the age of the flood; nor with Eliah Ben Moseh one of that sect, that Nisan was then the first of moneths; nor yet that the measure of years mentioned in Genesis, is sufficiently known to us. *Honore, existimatione, autoritate, ut & vetustate Talmudicos Karim nunquam non precelluisse satis est receptum.* Thus M. Selden in his Preface to his Treatise *de anno Civili veterum Judaorum*. The Talmudists extend not their uncertain accompt into times beyond the Law given on Sinai. Eliah ben Moseh (the manuscript Karite used by M. Selden) *flourished sub anno 240 chiliadis Judaica sexta, id est, Christi 1480. *I shall shew what Talmudists much ancients conceived, and what may be gathered from sacred Scripture concerning moneths and years which preceded the deliverance of the Israelites from their

* Selden de
Ann. civil.
vet. Judaeor.
cap. 2.

their Egyptian bondage. I shall speak briefly, first of the *Rosch Hachshana*; secondly, of moneths; lastly of years. The Neomenia of Tisri, if we stand to the traditions of the Hebrew Doctors, will seem to have been in the primitive times of the world, for all affairs whether sacred or civil: the *Rosch Hachshana*. Tisri is voted the first moneth by a prevailing faction of suffrages, whether we attend number or value. Among the Jews who wrote in Greek, Philo and Josephus, and among the ancient Rabbines † Eliezer and Jehosuah are divided about this question.

Josephus and R. Eliezer affirm, that Tisri was the first moneth of the year, till the institution of the Passcover. To these may be added Jonathan Ben Uzziel who was more ancient, and the authour of Mechilta, who was later than Philo, Josephus, and Eliezer. Jonathan Ben Uzziel thus paraphraseth upon 1. Kings 8. 2. ואחכנשו לוח מלכא שלמה כל אנש ישראל בירחא דעתיקא דקרן ליה ירמא קרמאח בחנא ובען הוא ירחא שביעא. *Et congregati sunt ad Regem Solomonem, omnes viri Israelita in mense Ethanim, quem vocabant mensum primum, in festivitatem: sed nunc ille mensis est septimus.*

The Latine translation of the Chaldee paraphrase in the Spanish Bibles, and Buxtorf's Rabbinical Lexicon (upon the word עתיק) omit the article prefixed to קרן, and interpret part of Jonathan's sentence by *in mense quem veteres vocabant mensum primum, &c.* The sense for substance is the same, but I should rather construe דעתיקא as before, if the prefix be added, * as in Bomberg's and Buxtorf's editions of Jonathan Ben Uzziel. בירחא דעתיקא may signifie indifferently, *in mense quem veteres*, or *in mense Ethanim*. עתיק as well as איתן is interpreted by fortis: עתיק is pluralis emphaticus, the same that והאחנים; and the prefix may be a note of the genitive case, as well as a relative.

R. D. Kimchi upon that text in the first of Kings now

† Sec Seder O lam Rabba cap. 4. Abarbinel upon the history of the flood.

ו משני חנה
תורה
בבחי
בניסן שהיה
ראש חדש
נקרא חשרי
שביעי

Ex quo data
est lex, & scri-
ptum est de Ni-
san, quod ille
caput mensis
vocatus est
Tisri (mensis)
septimus. Thus
R. S. Jarchi
upon 1. Kings
8. 2.

* Its added
likewise by
Rab, & R. D.
Kimchi accord-
ing to Bom-
berge and
Buxtorfe.

quoted, suggesteth five reasons of moment for which the moneth that in Solomons time was the seventh, is called Ethanim, two of which speak out that the seventh was the first till the Israelites were brought out of Egypt. 1. The fruits which are gathered in Tisri, strengthen man. 2. There are in that moneth *solemnitates honorabiles & fortes, seu celebres*. 3. Thsre's strength and validity in the authority by which the festivals of that moneth were enjoyn'd. 4. The strong ones of the world, our first parents were in that moneth created. 5. Then were laid the strong foundations of the earth. This Doctour in the same place observeth, that the Israelites onely were commanded to celebrate Nisan as the first moneth of the year: **כִּי כֵן אָמַר לָהֶם הָאֵל יִחְזֶרְךָ חֹדֶשׁ חוּהַּ לָכֶם רֵאשִׁית חֳרָשִׁים לָכֶם מְכֻלָּה כִּי לְשָׁנָה הָעוֹלָם אֵינוֹ רֵאשִׁית חֳרָשִׁים** *Quia sic dixit illis Deus benedictus: Mensis hic vobis (erit) principium mensium, vobis omnino, quia ceteris nationibus non est mensis primus. Nam Tisri (illis) est primus.* In the Chaldee paraphrase upon the Pentateuch known by the name of *Jonathan Ben Uzziel*, the seventh moneth (*Gen. 8. 4.*) in which the ark rested on the mountains of Ararat, is (**יָרֵחַ דְּנִיסָן**) the moneth of Nisan. I should have omitted this testimony, * were it not much suspected that *Jonathan Ben Uzziel*, whose suffrage I before cited, paraphrased not upon the Law.

* See Elias
Levita in his
Preface to his
Merhurgeman

Eliezers judgement touching the most ancient beginning of the year, is quoted and approv'd in *Bereshit Rabba* by Rasi, Abarbinel, and others. Nachmanides likewise upon the history of the flood, saith, the world was created in Tisri; and that the year began in Tisri till Israel came out of Egypt.

Rambam in his *Perusch* of *Rosch Hashchana*, upon those words in the first Chapter of that Tractate **כְּחָדֵר** *Primo die Tisri incipit*
אֶת שְׁנַת הָעוֹלָם *anni*

anni annis, hath this glosse, *וְהָיָה בְּיָמֵינוּ* the first of Tisri (according to the Talmud explained by Maimon.) is the beginning of years by which we number the age of the world.

Those who make Tisri the most ancient beginning of the year, are countenanced by those reasons which contend that the world was created in Autumne, and by Exod. 23. 16. (and 34. 22.) where the feast of ingathering (which was wont to be celebrated in Tisri) is said to be in the end of the year. The year which ended in autumne, necessarily began in autumne. But * Lydiat (I confesse) prevaileth so farre with me, that I conceive neither the time in which the world was created, nor yet the most ancient beginning of the year to be fully cleared by sacred Scripture.

that the world was created in Libra. *In illis enim posteris partibus (viz. Libra) terra dicitur esse composita, ut Mathematica ratio confirmat.* Firmicus lib. 7 cap. 3.

* *De variis annorum formis, cap. 2.*

The sentence before praised which I find in Eusebius, quoted out of Enoch (*וְהָיָה בְּיָמֵינוּ* * *Εβραϊστίς ἡλικία* *ἡλικία ἡμετέραν*) determineth not whether the first month of the Hebrews year, was near the Autumneall or Vernall Equinox. But unlesse the vernall equinox be intimated by Enoch, the place is *adversus* to the purpose for which it is alledged. * The work ascribed to Enoch the Patriarch (quoted by S. Jude) wh^{ch} seemeth to be here pointed at, (besides that it was esteem'd spurious by the Jews, and the Doctours of the Primitive Christian Church) cannot pretend beyond a prophecy for the time of the Israelites after the Exodus. We receive as most probable, that Tisri in those times was the beginning of the Civil, Nisan of the Ecclesiasticall year.

|| See pag. 122, 123. Babilonia in which our first parents are supposed to have been created, so little varyeth from Canaan in longitude and latitude, that they have almost the same autumne. But moreover the greater part of the testimonies produc'd, depend not upon the situation of Eden. They affirm that the world was created in or near that season which was autumne to Chaldaea, Canaan, Egypt, and other countreys not much distant from these. I may adde to the testimonies before cited, the opinion of the ancient Egyptians. They affirm

* For larger satisfaction see *Sixtus Senensis Bibliotheca Sancta* L. 2. p. 84. et 85. *Petrus Gassendus de vita Peireskii* lib. 5. p. 169.

The measure of moneths before the Exodus.

It remains that I relate what the Talmudists deliver concerning moneths, for the times before the deliverance from Egypt.

Aben Ezra upon Exod. 12. telleth us that we find in Scripture onely three names of moneths, Zif, Echanim, Bul, (בלשון הקודש) in the holy language (or Hebrew) that the rest are (בלשון כשדים) in the language of the Caldeans; and occurre onely in Zachary, Daniel, Ezra, and Hester (שהיו בגולה) who were in the captivity. That moneth which was the first of the year before the deliverance of the Israelites from Egypt, (afterwards called Tisri) is named Echanim, 1. Kings 8. 2. that which was the second (since called Marcheschvan) is Bul, 1. Kings 6. 38. And the eighth (now called Jiar) is Zif, 1. King. 6. 1. Some (I know) have thought that Abib was the proper name of a moneth; but Aben Ezra dissenteth from them in the place quoted, and justly, unlesse R. D. Kimchi in's Sopher haschoraschim, and Elias Levita in's Methurgeman, be defective in their explications of the word Abib. The word must needs be otherwise construed, in Lev. 2. 14. we have mention of a second moneth; Gen. 7. 11. and 8. 14. of a seventh moneth, Gen. 8. 4. of a tenth, v. 5. of a first moneth, v. 13. Moses in his Chronology of the flood, probably was directed to write in the dialect of the age in which the flood happened. It's impossible to prove that in those times moneths were otherwise distinguished, then by numbers expressing their order.

The Talmudists, some of them, so expresse that the observing of the phasis was enjoyn'd at what time the Passover was instituted, or afterward on mount Sinai, as that they intimate it was not in use in times more ancient. (I shall not here repeat what testimonies I before quoted to this purpose.) Baal Hatturim upon Exod. 12. observeth, that רבו רבו *Speak ye unto all the congregation of Israel,* is near to ראשון הוא לכם *it shall be the first moneth of the*

the year to you. שמיני מקרישין אלא בבית דין הנדורל
quia non consecrant [neomenias ad phasin] nisi in Synedrio magno. Some Hebrew Doctours by ראש חודש Exod. 12, 2. understand the moon newly appearing after a conjunction. God, say they, shewed Moses the new moon in the firmament. and commanded that the phasis should be reckoned (ראש חודשים) the beginning of each moneth. Rasi upon the comata quoted, maketh mention of this conceit, but rejecteth it. Rambam in his comment upon the second chapter of Rosh Hasschana believeth it.

Abarbinel telleth us (in Parafsch. בא אל פרעה) that every nation before the deliverance of the Israelites from Egypt, numbred moneths and years; וירוע שלא היה להם בקביעות החודשים על פי ראית הלכנה זור. אלא על פי השכוניהם כל עם על פי דרכו; Et notum est, quod non fiebat hoc ab iis figendo neomenias ad phasim lunae, sed ad suos uniuscuiusque gentis epilogismos.

We cannot conclude from the notation of Chodesch, the word by which a moneth is signified in the history of the flood, that the first phasis of the moon after a conjunction was in times so ancient, the beginning of the civil moneth. There's חודש renovatio in the beginnings of the moneths of peragrations, and of consecution. The quantity of the moneths mentioned in the history of the deluge is variously defin'd among the Talmudists.

R.S. Jarchi consenteth with Eliezer, that moneths in the age of the flood were alternatim full and hollow, viz. (that I may with Hebrew authours call the moneths by those names which they obtain'd not till many generations after) Tisri had 30 dayes, Marcheschvan 29, Casleu 30. Tebat 29, &c. To these adde Sedar Olam Rabba. The computation of moneths & dayes mentioned in the history of the flood, is the same in the fourth chapter of that chronicle, and with Rasi. With Abarbinel the 150. dayes, in which the waters prevail'd upon the earth, are the whole distance be-

* החודשים
בסדר אחר
מלא אחר
חסר

The measure of moneths before the Exodus.

tween the beginning of the rain, and the ark resting upon the mountains of Ararat, and (ה' חדשים שרמים) five perfect moneths. He must necessarily mean by five perfect moneths, the extent of five perfect moneths; he could not but take notice, that one fifth part of the time between the beginning of the rain, and the resting of the ark consisted, according to his own supposition, of two pieces of moneths added together, viz. part of Marcheschvan, and part of Nisan. He conceiv'd not (as 'tis manifest from what I lately cited out of his comment upon Exodus) with the *Kaikes*, that the four moneths between the second and the seventh, obtain'd each of them 30 dayes, by reason of the phasis intercepted, but that the *modus* of the civil moneth in the age of the deluge was 30. dayes.

Nachmanides in Parasc. Noab. differeth from some Hebrew Doctours, whose opinion he there citeth, about the distance between the beginning of the rain, and the ark resting upon the mountains of Ararat; but together with those and *Abarbinel*, extendeth the 150. dayes of the prevailing of the waters, from the beginning of the rain, to the 17 of Nisan.

It's clear, that had the civil moneths in the age of the flood been conform'd as near as 'twas possible, to the distances between conjunctions, *Eliezer* and *Rasi*, &c. were much to be preferred before these last quoted. The twelve houres by which (besides minutes) the moneth of consecution (or space between two conjunctions) exceedeth 29 dayes, multiplied by 12. make six dayes, which according to these authours, were digested each yeare into so many full moneths. But it's sufficiently known, that the civil moneths of most nations anciently, as do the Julian one excepted, exceeded the space between conjunctions.

The notation of *Chodesch*, the word by which a moneth is signified in the history of the flood, no more intimateth that the civil moneth in Noahs time, was rigourously conform'd

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conform'd to any kind of naturall moneth, then doth the derivation of the word *moneth*, that our moneths now used are such.

* *Naturalis mensis est duplex, aut enim lunaris, aut*

solaris: rursus lunaris triplex generis: aut quatenus luna ab eodem puncto radiaci profecta, ad idem revertitur; qui dicitur mēsis, item mēsis solaris, quod intervallum minus est, quam viginti octo dierum, majus quam viginti septem. Secundum genus est ejusdem syderis à sole profecti, ad eundem reditus. Hæc dicitur mēsis solaris. Tertii generis mensis est secundus dies sicut mēsis solaris, quæ dicitur mēsis, ægyptiorum, & sicut mēsis solaris, Scalig. de emendat. temporum lib. 1. pag. 9.

About moneths there are (as I have shewed) three opinions, into which the Hebrew Doctors are parted, one of the Karites, and two of the Talmudists.

The Karites who would obtrude upon the times before the Exodus, their uncertain account are overpowred, and born down by the authority of the Talmudists. This other sect of Jews hold part of them, that moneths were alternatively full and hollow; other of them, that each moneth had 30 dayes. Among those who embraced the former opinion, the authour of Seder Olam Rabba, and Jarchi reckon the 17. day of Marcheschvan the first, and the 27. of Casleu the last day of the fourtie in which the rain descended; the 28. of Casleu the first; and the 29. (or last day) of Jiar the last day of the 150. in which the waters prevailed upon the earth; and the 17. of Siwan (which is the seventh moneth to Casleu in which the rain ceased) the day on which the ark began to rest on the mountains of Ararat; and the tenth moneth, on the first day of which the mountains appeared, to be Ab, the tenth to Marcheschvan in which the rain began to descend. The first of Siwan, on which the waters began to decrease, is computed the first of the fourty dayes, after which Noah opened the window of the ark.

Some writers, who believe that the moneths in Noahs time were one full, and another hollow throughout the yeare, conceive that the ark rested on the mountains of Ararat on the 17. of Nisan, and least there should want room for the 150. dayes, affirm that the yeare of the flood was embolismicus.

The measure of moneths before the Exodus.

Those who hold that in the year of the deluge, Casleu Tebat, Sebat, and Adar (were *τελειωθησαν*) had each of them 30. dayes, and at least seem all of them to have thought each moneth in the age of the floud and times adjoyning, to have been of the same measure, entertain'd severall opinions concerning the time of the resting of the ark.

* Augustine, and Bede, and many other Christians, affirm that the moneth in which the ark rested, was the seventh of the deluge, not of the yeares; and that hereby an eternal sabbath is shadowed out unto us. The ark (with S. Peter) is a type of the Church, which according to an ancient Cabbala (whether derived from some divine revelation; or onely from some private spirit, I know not) shall about the beginning of the 7. chiliade be completely received into eternall rest. Nachmanides and Abarbinel affirm, that it rested upon the mountains of Ararat on the seventeenth of Nuan.

* Some quoted by Nachmanides preferre the 17. of Jiar. They allow a moneth for the abating of the waters after the end of 150. dayes in which the waters prevailed upon the earth. There's yet place for another opinion, *viz.* that there was a double Adar in the time of the deluge, and the 150. dayes expired the space of a full moneth before the 17. of Nisan. Those who held that moneths then in the age of the floud were throughout common years one full and the next

hollow, cannot unlesse they intercalate a moneth between Marcheschvan and Nisan; with any face of reason affirm that the ark rested on the 17. of Nisan upon the mountains of Ararat. The space between the beginning of the rain, and the resting of the ark, unlesse a moneth extraordinary intercede, cannot possibly according to their supposition, amount to so much as 148. dayes. Casleu should contain 30. dayes, Tebat 29. Sebat 30. Adar 29. to which must be added, should the rain have begun together with the 17. of the second moneth, * (which some deny) 13. dayes of Marcheschvan. The summe is 131. 16 dayes of Nisan added, produce 147. Former ages have not sufficiently inform'd us whether or no any dayes or moneths were intercalated before the beginning of the yeare was altered, much lesse that this or that kind of embolitation was then used. I should believe, were it clear'd that there

* Some Jews affirm that the rain begun in the day time.

was intercalation in those times, that there was a We-elul rather then a Weadar. The authour of ספר למצא מעברות ותקופות thus reasoneth, that when Nisan was the first moneth of the yeare, no moneth but Adar ought to be doubled by intercalation. ואין מעברין אלא אדר טעם מציאתי ראוי אפשר לעבר שום חודש בשנה כ"א אדר רעושין "ב אדר שהרי ניסן ר"ה למטה מצינו חדשים רכתיב ראשון הוא לכם ובסיין נאמר בחירש &c. *Non autem embolisant nisi Adar: cujus rationem inveni, quod scilicet impossibile sit alium mensem in anno superaddere prater Adar, quem faciunt Adar secundum: Nam Nisan est caput anni à quo computamus menses, cum scriptum sit, Primus illo est vobis: & de Sivan dicitur, In mense tertio: & de Tifri dicitur, In mense septimo: & de Tebat dicitur, In mense decimo: & de Adar dicitur, in mense duodecimo, qui est mensis Adan. Quod si duplicarent mensem alium, non satisfaceret Scriptura.*

The Hebrew authour *de neomeniis & recapitis*, translated into Latine by Munster, *sub titulo* רחיות והק' ואמרינן מ'מורת עזרא ואילך לא מצינו אלול מעובר *Dicimus autem à diebus Ezra & deinceps, non inveniri Elul embolisatum.* But he meaneth, I conceive, a day was not inserted in Elul, but in Marcheschvan, when an accession of a day was made to the ordinary yeare by reason of translations of feasts, which being granted, his sentence implyeth not that Elul was doubled in times more ancient. The Chaldeans, as Scaliger affirmeth *De Emend. Temp.* l. 2. after they had received the calippicall period, as oft as a moneth was to be inserted, had *Elul alterum* in the end of their yeare. Scaliger (in the book now praised) speaking of the yeare of the ancient Hebrews, which began in Autumne, saith, *Fine anni, ut solet, intercalabatur mensis.*

The measure of moneths before the Exodus.

Other arguments are obvious against those who hold that an Adar was intercalated in the yeare of the deluge.

1. Their opinion hath no foundation in sacred history, nor yet in humane of any antiquity.

2. Were it granted that the ordinary civil year in Noah's time consisted of 354. dayes, no one can attain by mere conjectures whether or no they conform'd their civil years to solar years, much lesse what kind of intercalation, if any, was then used. The excessse of the solar yeare might severall wayes be digested into their civil accompt.

Those who repute the moneth in which the ark rested on Ararat, the seventh to the beginning or end of the rain, not to the beginning of the yeare, are sufficiently refuted by Abarbinel. He well observeth (upon the Parascmah וַיִּנְכְּרוּ חַמִּים) that the Scripture saith, וַיִּנְכְּרוּ עָרָר and the waters prevailed 150. dayes, not וַיִּנְכְּרוּ חַמִּים and the waters yet prevailed 150. dayes. He useth another reason not to be pretermitted, which he thus expresseth, מִי־יִשְׁמַע לְרֹכֵב הַזֶּה שְׁנוֹכְרוּ בַּפֶּרֶשָׁה אֶחָת שְׁנֵי וּשְׁבָעִי וְעֶשְׂרִי וְאַחֵר וּשְׁנֵי וְלֹא יִהְיֶה מִשְׁפָּט כָּלם א' וּמִתִּי חֲמִים לְהַחֲלִיף אֶחָת יְרוּעָה *Quis auscultabit huic sententiae, scil. Quod commemorentur in eadem parascmah mensis secundus, & septimus, & decimus, & primus, & secundus, neq; referantur ad idem notum initium.*

Abarbinel judgeth those, as altogether irrationall, not to be heard, who reckon not a second, and seventh, and tenth, and a first, and a second moneth, mentioned in the same parascmah, from the same beginning. He meaneth, that moneths mentioned in the same parascmah, and described by their order, have all of them the same individuall Epochs, or *Epochas ejusdem rationis*. Those five moneths mentioned in the 7. and 8. chapter of Genesis, are all to be reckoned from the beginning of the yeare, but three of them are describ'd by their posture in the 600. the other two by their order in the 601. yeare of Noah's life. Sacred Chronology contain'd in the history of the

the deluge, is much disordered, if the beginning of Siwan be made (as in Seder Olam Rabba) the epocha of the 40 dayes, at the end of which Noah opened the window of the ark, or if part of them be disposed before the first of the tenth moneth.

I cannot but much preferre that opinion, which maketh the measure of the civill moneth in Noahs time 30. dayes. Nothing is repugnant to it in the history of the flood. According to such computation, although no moneth were intercalated between the second and the seventh, the resting of the ark should not be protruded by the 150 dayes in which the waters prevail'd, beyond the 17. of Nisan.

The Karites who make the second moneth (which they conceive to have been Jiar) hollow, include in the 150 dayes of rain, both the whole 17. of the second, and likewise of the 7. moneth. But the ark rested on the 17. of the 7. moneth, yet not till after the space of 150. dayes in which the waters prevailed. It may be objected, that Luk. 24. 21. eight dayes are said to be accomplished, which were not completely past, *Καὶ ὅτι ἐν ὀκτῶναις ἡμέραις ἐξῆλθε ἀπὸ νεκρῶν τοῦ θανάτου* And when eight dayes were accomplished for the circumcision of the child. He was circumcis'd on the eighth day. Eight dayes may be said to be accomplished, or the number of eight dayes to be filled up, whether the eighth day be current or completed.

1. Had the same phrase been used, Gen. 8. 3. had it been said, *When 150 dayes were accomplished, the waters were abated*, the words might possibly, but should not necessarily signifie, that the waters were abated before the end of 150 dayes.

2. We ought rather to conceive, that the waters were not abated till the end of 150 dayes. Such constructions of the place should be as consistent with other sacred Scriptures, and humane history, and the light of naturall reason, as that other, whereof the words should be capable; and more proper and usuall. 'Twas otherwise in that place

of

of Luke now cited, God had determined circumcision to the eighth day. Christ came to fulfill the Law. We read of no necessity by which his circumcision should be deferred.

In the interpretation of Scripture, that sense is to be preferred, *ceteris paribus*, which is most proper and usuall.

3. The words Gen. 8. 3. are *מִקֶּצֶה הַחֲמִישִׁים וּבֹאֵחַ יוֹם* *from the end of an hundred and fifty dayes*. The particle *prepos'd* is a partition between the 150. dayes, and the times in which the waters were so much abated, that the ark might rest upon the mountains of Ararat. Scaliger (*De Emend. Temp.* l. 5.) assigneth to the months in the time of the deluge, the same quantity. The common yeare in Noahs time, contain'd as we see 360. dayes.

According to Scaliger, the dayes by which the solar year exceedeth *annum aquabilem*, ὁμαλόν, consisting of 360 dayes, (which the Hebrews call *שְׁנַת יָמִים annum die-rum*) when they became 30, were intercalated at the end of the yeare. Moreover, for quadrants of dayes in solar years above 365 complete dayes, a moneth was intercalated after 120 years.

I cannot assent to Lydyat, endeavouring to demonstrate the measure of the yeare used in times ancients then the confusion of languages, *a priori*. I cannot see why I should believe, that the long-liv'd Patriarchs used the most exact form of civill years, rather than that they were complete in all arts and sciences.

Neither can I conceive that Scaliger's doctrine concerning intercalations used in those ancient times, is confirm'd unto us by due testimonies.

We are uncertain (as I have prov'd) both concerning the number of years between the creation of the first, and the birth of the second Adam, and likewise concerning the measures of years by which the affairs of the Israelites and their fore-fathers were computed in that segment of time.
*Incerta hac si quis postulat ratione certâ facere, nihil
plus*

plus agit, quam si det operam ut cum ratione insensiat. My labour will not be thought needlesse, unlesse by such as are ignorant, or else attend not that many have arrogated a kind of certainty to chronology in those parts, which I have demonstrated to be most uncertain, and that others have been so fond as to believe them. Sacred Chronology enableth us not to assigne to the events registred in the Scriptures, their true positiures in the age of the world. Humane Chronology leaveth us much more perplexed and doubtfull. Besides that it is not agreed by writers of good note, what is the distance of any other ancient remarkable epocha from the creation, or from any time near us, scarce about the distance of any epocha from another, whether on this side or beyond it; famous events are variously disposed in time reckoned from each Era. Learned Master Broughton hath plentifully discovered, that there is much difference among the Greek writers in chronieling things according to the Olympiads. The Romane Consuls are diversly listed in the Capitoline and Sicilian Calendars; and Epiphanius departeth from both. The Jews are divided about the accompt us'd by their forefathers in the land of Canaan, and some of them derive their present accomps from our first parents. It's sufficiently clear'd, that Chronology (besides that detriment which it sustaineth by reason of the Jews uncertain accompt) compar'd with other parts of the Encyclopædia, laboureth with a triple disadvantage.

1. It dependeth much upon humane authority. 2. Upon expressions which without new revelation cannot be understood. 3. It containeth contradictions, neither part of which can without a miracle be disprov'd. The first and second difficulty are frequent (I confesse) in other parcels of history (usually so call'd); the third is almost peculiar to Chronology; many parts of learning are wholly exempted from them all. Some, lest they should not be reputed to know somewhat unknown to others, profess

skill beyond the peripherie of possible knowledge. Among all the sects of students, Chronologers and Astrologers are most frequently guilty of this flush'd boasting. I affect not to be a sceptick in Chronologie. I acknowledge that there is singular use of this piece of history; but would have those who professe skill in it, contain'd within due bounds, nor dare to attempt any thing beyond sobriety.

Chronology in its full dimensions, sith God who is adequately perfection it self, knoweth the moments of all changes, the birth and age of each being, all opinions and expressions concerning these circumstances, cannot but be in it self desirable; yet because (ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὰ) *Man's life is short, and art long*, (I may adde) and our proficiency in knowledge but slow, ought to give place to some other studies. Δουλοῦ τὸ μέγαν κακὸν ἀγαθὸν πῶς εἶναι, and *vice versa*, a lesser good hath in it *rationem mali*. The history of things applyed to times (in which they began, endured, ended) hath not immediate influence into our spirituall or temporall affairs; yet is to be prefer'd before other studies, more directly usefull in our lives, when it ushereth in any knowledge more advantagious then improvements yet wanting, which may be obtained without it.

1. To attain skil in the greatest part of the Encyclopædia, viz. in the fundamentall points of Divinity, Languages, Grammar, Rhetorick, Arithmetick, Musick, Geometry, Metaphysicks, Morall Philosophy, the greatest part of Naturall Philosophy and Astronomy, dependeth nothing at all upon Chronology.

2. We can easily believe that there is truth in contingent axioms contain'd in sacred Scriptures, although we attend not to the times in which things came to passe.

3. We can as easily believe humane writers relating what came to passe, as reporting the time in w^{ch} it came to passe.

4. Some knowledge of things applyed to certain times (or places) neither immediately nor remotely conferreth any thing πρὸς τὴν τελειότητα τῆς ἐν χρονοῦ ἐπιστήμης. I

I readily acknowledge that some parts of Chronologie conferre much to the knowledge of things which are applyed to time, and of things distinct from them. Astronomy relieeth much upon the records of the times in which Astronomical observations were made. Naturall Philosophy and Astrology may be advanc'd by the times of the events upon earth, compar'd with the postures of the heavens. A rule cannot be founded upon a single observation. Histories which are conversant about the same times, mutually explain one another. The Chronology in heathens, if we deal with infidels, may conciliate credit to the sacred Scriptures. We are much enabled to judge of testimonies concerning the customes and events of former ages, by knowing in what times the authours lived. Lastly, Gods providence is much illustrated by Chronology, as it informeth us that sinne hath sometimes been punished whilst it was in act, or immediately after; and that Gods servants have been delivered in times of their greatest straits and necessities. These advantages we may receive in some measure from such chronology as former ages have transmitted to us, howsoever perplex'd and imperfect. Of such I spake before, nor of Chronology in the abstract, nor according to such actuated perfection as it was capable of. Historiographers oft vary in their reports, and sometimes are so counterpoiz'd, that it's difficult to pronounce any party victorious. *Ceteris paribus*, the more ancient are to be preferred before later, who were more intelligent before such as were lesse skilfull; those who wrote without prejudice, before such whose affections were engag'd; the more honest, before such as were lesse consciencious, & a greater number before a lesse. Advantages are sometimes so distributed, that the controversie cannot be determined. But what's averred onely by one authour, much more what by many, if it neither be repugnant to any artificiall reason, nor yet contradicted by any testimony, may justly challenge our assent. The concurrence of some events and order of o-

The benefit of Chronologie.

chers are confirmed unto us by full consent of witnesses. The *diapason* of Naturall Philosophy may for the most part be approv'd or disprov'd by new experience.

It's already confest that Chronology abstracted from its usefulness (which may truly be termed *Chronologia spoliata*) is an ornament to the understanding; moreover, that Chronology is helpfull to the judgement; memory and reminiscencie likewise receive much aid from the circumstances of time and place, but almost equall from these true and feigned.

I have shewed the use of Chronology, and where those who study to apply *τὴν μετρίαν τῆς χρονοῦ*, must write their *ne plus ultra*.

Its clear that learning might have been much advanced above her present stature, had some of most able parts been contented with truth, and not preferred their divinations and fictions.

FINIS.



Inferenda.

Pag. 51. lin. 14. *after immediately from God, (addo)*
or an Angel;

Pag. 53. lin. 4. ---by himself, (addo) or by an Angel,

Pag. 122. lin. 16. ---complete 3714. The Samaritane
(as we see) differeth from the Jews Pentateuch. Scaliger
divined not right in his seventh book *De Emendar. Tem-
porum*. His words are these: *Tantum abest, ut aliquid
assuerint (Samaritani) Pentateuch, ut totidem literis
quot Judaei, scriptum habeant*. Petrus Gassendus * telleth
us, (what I could not but suspect from the sentence now
quoted) that Scaliger never saw the Samaritane Penta-
teuch. The Samaritanes Chronicle no more derogateeth
from their Pentateuch, by commending to us a differing
account of the yeares of the Patriarchs, then do some He-
brew and other Chronologers (who dissent among them-
selves, and from the Scripture,) from the authority of the
Pentateuch transmitted to us by the Jews.

* De vita
Peireskii, l. 2.
pag. 113.

Pag. 129. lin. 32. ---make up 3430 yeares. But one yeare
must be subtracted, in that the yeare in which the Temple
began to be builded, is given to the segment of time pre-
ceding, and also to that between the foundation of the
Temple, and the destruction of Jerusalem; I cannot di-
vine under what pretence M. Broughton could admit that
opinion into his Chronology.

Pag. 152. *In margine ad sententiam istam*, For the ex-
tent of this moneth he appealeth to R. Simeon, the sonne
of Gamaliel.

*Scriptor Hebraeus anonymus, (quem Latinitate dona-
tum una cum Messabala de elementis & orbibus cele-
stibus &c. edidit Hillerus Mathematicum Noriberge
professor, era Christi anno 1549.) hanc mensis Lunaris
quantitatē acceptam refert cuidam sapienti, qui dicebat se
eam accepisse a quodam antiquo, qui fuit de domo David.
Cislen ibid. Lersuleph appellatur, & Siwan Vnan, deinde*

secundus Adar intercalaris indigitatur.

Pag. 154. lin. 31. *Quod si quis vocabulo שורשים* radices computarum significari mavelit, non admodum repugno: sed nisi Abarbinel ad pauca respexerit, saltem minus Grammaticè quàm par erat, conceptus suos expresserit, altera praeferenda videtur interpretatio.

Pag. 161. lin. 17. --- *vel unius momenti.* The Anonymous Hebrew writer before quoted, thus speaketh in the Latine translation set out by Hillerus: *Verumtamen remanebunt nobis semper in omnibus novenderim annis, inter solares & lunares una hora, & 485 minuta, secundum intentionem gentium & plebiscita earum. Sed secundum intentionem certam, qua est apud nos, inter annos solares & lunares exacto dacenovenali annorum circulo, nulla reliqua est differentia: sed perpetuo redeunt ad idem transfacti circuli punctum, & revertitur computatio ad primum principium.* He confirmeth in these words, that the lunar enneadecaeteris which exceedeth 19 Julian years by one houre & 485 scruples, was transmitted from the Heathens to the Jews; and that the Jews had another enneadecaeteris (which he seemeth to preferre) invented by some one of their own nation; that made equall the motions of the two luminaries: not only now we see the circle here given. Two other peribds of the anonymous Hebrew writer now praysd, might have been digested into the Treatise next preceding, which are these: *Prima conjunctio super quam componuntur computationes ad extrahendum omnes conjunctioes, est conjunctio anni imaginati, de quo non habemus nisi sex dies. Sicut legitur, Dixerunt nostri antiqui in vigesimo quinto die mensis Elul, creatus fuit mundus.*

Corrigenda.

Corrigenda.

Pag. 5. *lin. 7. lege ingenuus.* p. 19. *in marg. lin. 6. pro first lege life.* pag. 38.
 l. 22. cloud. p. 41. l. ult. **וְשָׁרָה**. p. 44. l. penult. *perforat.* *lin. ult. uirg.*
 p. 45. l. 11. **אֲדָמָה**. p. 48. l. 27. simple. p. 58. l. 21. *pro וְשָׁרָה* *repono וְשָׁרָה*. p. 60.
 l. 2. *lege וְשָׁרָה*. p. 62. l. 4. Lactantius. l. 19. *וְשָׁרָה*. p. 63. l. 22. paluda.
mus. p. 73. l. antepenult. *אֲדָמָה*. *In notis ad pag. eand. pro Apollonius repono*
Apollonias. p. 74. l. 36. *inserte onely between not and contradic.* p. 75. l. 2. *lege*
twenty fifth. p. 76. Theologicall. p. 77. *in marg. l. 8. lege וְשָׁרָה*. l. 13. *est.*
 p. 80. l. 17. *pro besides repono betides.* p. 81. l. 32. *add.* p. 82. l. 2. engraved. *in marg.*
אֲדָמָה. *אֲדָמָה*. p. 86. l. 8. *Perforat.* *ibid. וְשָׁרָה* p. 86. *in marg. Bar*
Nachman. p. 93. l. 4. integrity. l. 23. Terpsichore. l. 29. *after That Christ came*
into the world, add. to save sinners. p. 99. l. 10. *lege אֲדָמָה*. p. 112. l. ult. *dele to.*
 p. 114. l. 9. *lege וְשָׁרָה*. p. 116. l. 11. & 12. Pharmuthus. p. 118. *instead of Whence*
some errors in Chronology are occasioned, inserte this title, The uncertainty of
Chronology. l. 30. *pro them repono Sem.* p. 120. *in marg. l. antepenult. lege Chal-*
daiz. p. 121. l. 2. *dele 785. yeais, &c. v. 19. l. 14. lege to the end of the eleventh*
comma. p. 124. l. 17. Egyptian. l. 30. *in that Scripture.* p. 127. l. 19. *add.* p. 128.
 l. 24. *add.* p. 129. l. 33. *in the 23. yeare of Nebuchad-rezzar.* *in marg. l. 5. add.*
 p. 134. *inserte between lin. 32. and 33. as he computeth.* p. 141. *Karkorum sententia*
de veteribus gentis sue neomeniis, ad paginæ hujusce calcem imperfectè tradita,
emendetur per ea quæ præcedunt paginâ 138. p. 142. l. 23. *lege Maimon. Halach.*
Kiddusch Hachodesch. p. 143. l. 1. **וְשָׁרָה**. l. 18. *aboves.* p. 144. l. 5. *pag. p. 145. l.*
 14. *pro objection repono exception.* p. 145. *in marg. l. 6. lexdecim.* p. 147. l. 19. *out-*
pas de. p. 149. l. 31. *etc. ibid. omittitur.* p. 152. l. 22. anni. p. 153. l. 8. 793. p. 155.
 l. 11. *post 19 dayes, adds sometimes one of them 30, the other 29 dayes.* p. 156. l.
 1 & 2. diametrally. p. 155. l. 4. *pro or lege and.* p. 160. l. 22. *secundum.* p. 171. l. 24.
after beyond it, adds duly characterized by some Astronomicall observation. pag.
 172. l. 31. *lege Eliah Ben Mofeh (who was the authour of the manuscript us'd.*
 p. 173. l. 19. *pro וְשָׁרָה* *repono וְשָׁרָה*. p. 175. l. 24. *add.* p. 183. l. 25. *pro*
rain repono the prevailing of the waters.